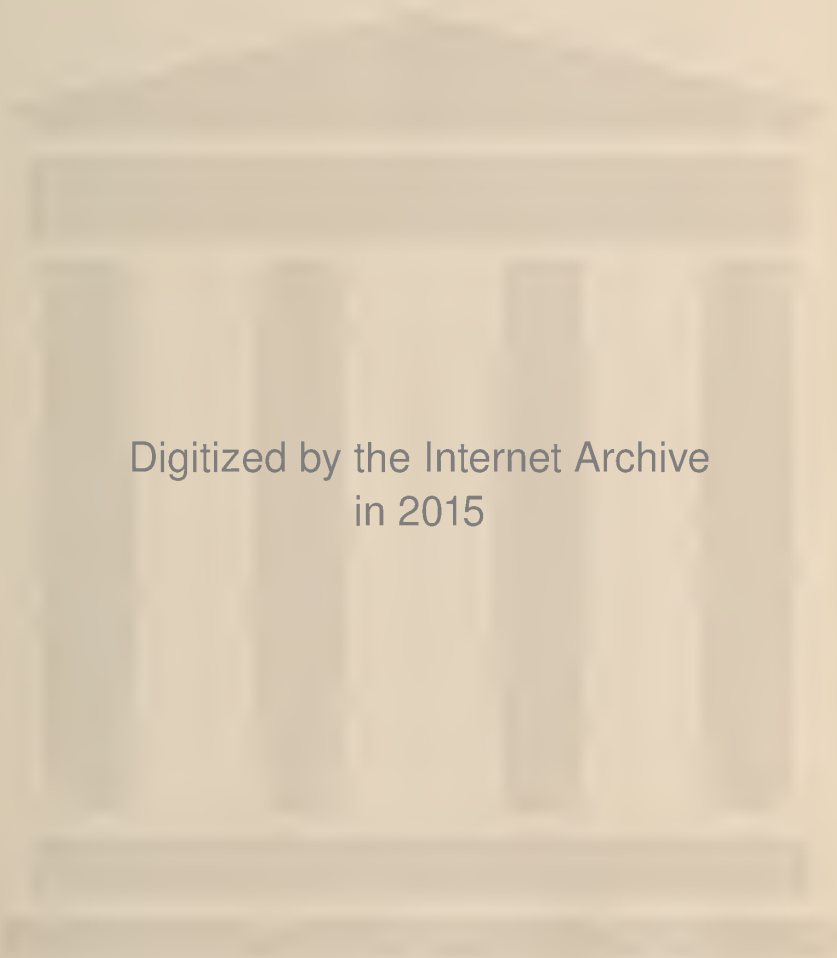


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The Outlook of Missions

Volume XV

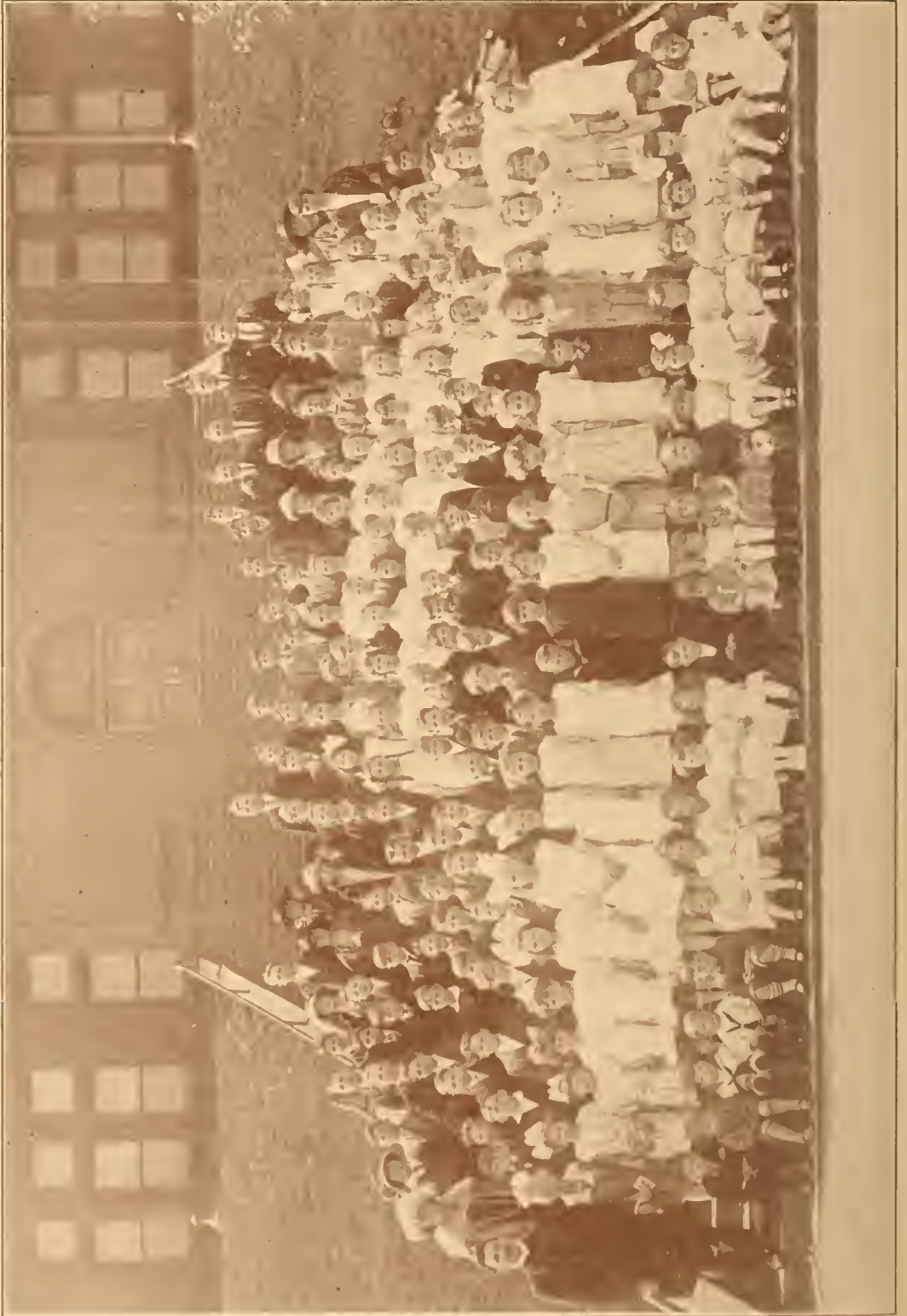
Number 10

October, 1923

The Challenge of Home Mission Day

First Letters from Japan Since Earthquake





SUNDAY SCHOOL OF THE HUNGARIAN REFORMED CHURCH, HOMESTEAD, PA.

The Outlook of Missions

Headquarters: Reformed Church Building, Philadelphia, Pa.

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The Quiet Hour.



I, even I, am He that blotteth out thy transgressions, for mine own sake, and will not remember thy sins.
Isaiah 43:25.

And if my heart and flesh are weak
 To bear an untried pain,
 The bruised reed He will not break,
 But strengthen and sustain.
 —JOHN G. WHITTIER.

There is an attitude of proper forethought which is to be commended. But the apprehension which breeds only worry and weakness is inconsistent with the spirit of confidence which pervades our holy faith.

The religion of Jesus had to do not simply with individuals, but with nations. His Church must deal with empires and republics. It is futile to train individuals to act toward one another like Christians, if nations are left to treat one another like barbarians.
 —CHARLES E. JEFFERSON.

By the faith that the wild flowers show when
 they bloom unbidden,
 By the calm of a river's flow to a goal that is
 hidden,
 By the strength of the tree that elings to its
 deep foundation,
 By the courage of birds' light wings on the
 long migration
 (Wonderful spirit of trust that abides in
 Nature's breast!),
 Teach me how to confide, and live my life, and
 rest.
 —HENRY VAN DYKE.

Output and not intake; giving, not receiving; losing one's life and not saving it—this is Christ's way of making life great. That is the plan He Himself followed. Because He gave everything, His name is great everywhere.
 —B. T. KEMERER.

This is my Father's world.
 O let me ne'er forget
 That tho' the wrong seems oft so strong.
 God is the ruler yet.
 —MALTBIE BABCOCK.

Say it to yourself in the morning; repeat it at noontime; let it be the sweet psalm of your evening hour! Worry will vanish, fear will retreat, and discouragement will cease to be, when you stand in the radiant certainty of your faith and say, God loves me!
 —OZORA S. DAVIS.

There is no trick of rhetoric, no use of the Scriptures, no means by which any of us can lift another person a fraction of an inch higher than we ourselves have risen. The secret of winning others is "For their sakes I sanctify myself."
 —MILTON S. REES.

Sing me the daring of life for life, the magnanimous passion
 Of man for man in the mean populous streets
 of Today.
 —HELEN GRAY CONE.

Cultivate the perception of beauty, the knowledge of truth; learn to distinguish between the realities of life and the dross of life; and you have a great shield of fortitude of which certainly man cannot rob you, and against which sickness, sorrow or misfortune may strike tremendous blows without so much as bruising the real you.
 —A. S. M. HUTCHINSON.

How much time he gains who does not look to see what his neighbor says or does or thinks, but only at what he does himself, to make it just and holy.
 —MARCUS AURELIUS.

Do not let us confuse a mere knowledge of the truth with an experience of its power in our lives! Do not let us mistake mere light for life! And do not let us suppose that because we are orthodox, we are thereby necessarily in company with Jesus Christ!
 —J. STUART HOLDEN.

THE PRAYER

FATHER of our souls, Thou God of mercy and of grace, out of the abundance of Thy nature Thou hast ever bestowed upon us the richest favors. But beyond all that Thou dost bestow there is Thyself, whom most of all we need. May we also learn the secret of giving so that our kindness to others may be no formal and calculated alms, but the real gift of personal interest and good will. We ask in the name of Thy great Gift to us.—Amen.

THE OUTLOOK OF MISSIONS

VOLUME XV

OCTOBER, 1923

NUMBER 10

WILL YOU DO YOUR PART?

HISTORY records no disaster so destructive of Life and Property as that of the Earthquake, Fire and Tidal Wave in JAPAN on September 1, 1923.

Thanks be to God—all our workers are SAFE.

The Board of Foreign Mission confidently hopes to receive immediately \$100,000 from its liberal supporters for Japanese Relief and Restoration Work. More important than material relief, and this is happily being supplied by the American Red Cross, is spiritual relief, *and now is the time to give it.*

One of the foremost needs is a new and better Kanda Church in Tokyo, to replace the building now in ashes. This will strengthen the spiritual workers there, and it will also help to encourage the 328 members, many of whom have been left homeless. A suitable lot and church building will cost at least \$60,000. To give the Bread of Life to the unsaved millions in that large city, this is the great task of the Church, the true and abiding relief measure.

The erection of the Kanda Church; repairs to the new missionary residence, occupied by Dr. and Mrs. Miller, the restoration of the homes of our evangelists, and the erection of a number of small chapels, in addition to the relief work, will require all of \$100,000.

In Saitama Province, adjoining Tokyo, there are seven small congregations, with only one suitable place of worship at Koshigaya.

Two of our pastors—the Yoshidas—have been pleading for church buildings. Rev. Kikutaro Yoshida, of Omiya, studied at Lancaster, and has a warm place in the hearts of his classmates. Rev. Kametaro Yoshida, of Urawa, is our oldest pastor, serving 45 years, and is without a church building.

All funds for Japanese Relief and Restoration Work should be sent, without delay, to the Board of Foreign Missions, Allen R. Bartholomew, Secretary, Fifteenth and Race Streets, Philadelphia, Pa.



REV. KIKUTARO YOSHIDA



REV. KAMETARO YOSHIDA

THE GREAT EARTHQUAKE IN JAPAN

(First account as given by our veteran missionary, Dr. J. P. Moore, who felt the shock eighty miles away at Karuizawa.)

LAST Saturday, September 1st, at ten minutes before twelve, noon, while still in my summer home, I had gone up stairs to my room for a minute, and all on a sudden I felt an earthquake shock which became so violent that I almost jumped down the flight of stairs, and called to Mr. Holland, who was sitting down stairs reading, "Run for your life," saying which, we both ran out of the house into the front yard. By that time the shock was on in full force, the earth was rocking and heaving, the house and trees in the yard were swaying, it seemed as much as two feet out of the perpendicular. I was looking and expecting the house to go down every minute, and the earth to open underneath us. Mr. Holland had his arms around a tree, holding on for his life, while I stood in the middle of the walk. Mr. Holland said afterwards that I seemed to be dancing a regular jig as I went back and forth, up and down, with the movement of the ground on which we were standing.

After the shock had subsided, and I could think, my first thought was, what is the origin of such a terrible earthquake, the like of which I had never experienced before? Is it perhaps Mount Asama, the largest active volcano in Japan, and only ten miles away, as the crow flies? If it has exploded, may not a shower of hot ashes and stones soon bury us? Such, I suppose, was not only my thought, but also that of most of the people who were spending the summer in this famous mountain resort. Of course, we will soon have news from other parts of the country by telegraph and telephone. But alas! we soon learned that telephone and telegraph wires were partly destroyed, and there was no communication with the outside world. Trains also had ceased running, and we were left in total ignorance as to what had happened elsewhere. Thus passed Saturday and Sunday; Monday news began to trickle in that the center of the earthquake was in the Pacific Ocean, southwest of Tokyo and Yokohama; and that these two cities were in ruins.

We were under great excitement, and wondered whether such dreadful news was fact or fancy. Whether it could be possibly true that Tokyo with its millions, and Yokohama with its hundreds of thousands of people, could be, or *were* actually destroyed. The later report was that Tokyo was seven-eighths destroyed and Yokohama was wiped out. A few venturesome persons among our missionaries who owned property and had friends and relatives there started for the cities of destruction; and with the greatest of difficulty and many hardships, reached both places; and when they returned, confirmed the previous news received, and told the most heartrending tales of the awful destruction and loss of life they had witnessed.

The estimate of the loss of life in Tokyo is put at one hundred and fifty thousand; of which eighty thousand are reported as being dead. Of the number who perished in Yokohama and other places along the coast, in near-by places, we have as yet, no account, but that the number will be a large one, when once known. There were two shocks; when the first came, people ran out of their houses into the streets and yards, and then the second came which finished the destruction, many of the people were out of danger and their lives were saved; otherwise, the loss of life would have been greater still. As was the case at the time of the San Francisco earthquake, the fire destroyed more property than the earthquake. From kitchen fires at the noon-day hour when meals were being prepared, from the bursting of gas pipes and short-circuited electric wires, and in various ways, fires originated all over the ruins and the cities became a caldron of fire and heat so that many perished in the fire. It is said that two thousand of those who had jumped into the Sumida River, running through Tokyo, to get away from the fire, were drowned.

Before finishing this letter I went down street to see what further news might have come in during the night. I learned that the lowest estimate of the dead in

Tokyo was one hundred thousand; that forty-seven thousand bodies had been gathered and dug out of the ruins, and burned. The number of injured is not known, but probably double the number killed. The number of killed in Yokohama is put at two hundred thousand, though this is not official. The property destroyed will run into billions. The seismologists of Japan locate the center of the quake eighty miles from Tokyo, in the Pacific Ocean. They say the cause is that a large area of the bottom of the ocean had subsided. There was a report that the island of Oshima, some eight miles in diameter and twenty-five in circumference, located some twenty or more miles from the coast in the neighborhood of the stricken area, had disappeared. This report is not confirmed, and is hardly believable.

I take it that you have received a cable from the Mission saying that all are safe. The reason of that is that none of our number were in the stricken district. So far as we know, only one or two missionaries are reported killed. The reason for so few, is that they were out of Tokyo and Yokohama at their summering places; the great majority of them right here where I am writing this letter, Karuizawa. The only property we as a Mission have lost is the Kanda Church in Tokyo. Sendai barely felt the shock because of the distance from the source.

The relief work which the Japanese government is doing is praiseworthy. The soldiers of their army are used for this purpose, and their navy is called into the service to bring food supplies to Tokyo, Yokohama and where it is needed. The Americans and the English are using such ships as are at hand to carry refugees to places of safety, and bring food-supplies and clothing from Kobe and other places in Japan; from the Philippines, and even from America, if that becomes necessary. I have a cousin, Clark Creager, of Philadelphia, who is one of the Vice Consuls of the American Consulate and has been chosen to have charge of the ship and the work that Consulate is doing in way of relief. We Americans out here believe that in this good work our government and people will be to the front in what they will do in this great time of disaster; that the handsome contribution which the Japanese government made at the time of the San Francisco calamity will be doubled and quadrupled, when they are heard from. Dear Doctor, there is much more I could write but this will give you an account that is as correct as can be given at the present time.

Yet, in conclusion, the great earthquake which destroyed a large part of Tokyo, then called Yedo, occurred in 1855. Another destructive one is called the Gifu earthquake, which occurred in the year 1891. The earthquake of 1923 can be ranked with the Lisbon earthquake which occurred in 1755, and the San Francisco one in 1905.

J. P. MOORE.

Karuizawa, Japan.

September 7, 1923.



BANNER OF KANDA SUNDAY SCHOOL,
TOKYO, JAPAN

THE APPEAL OF TOKYO

By REV. D. B. SCHNEDER, D.D.

THE eyes of the Christian forces of America are upon Japan. Not so much any more with a view to giving relief, as to taking advantage of a new opportunity for God. The Committee of Reference and Counsel of the Foreign Missions Conference of North America has made "a proposal for a commission to co-operate with the churches and missions in Japan in the study of policies and plans for reconstruction and extension of Christian enterprise in Japan, especially in the devastated area of Japan." It is hoped that this commission may go to Japan during this winter. No doubt the whole missionary enterprise in Japan will be brought before the Christian bodies of America, Canada and Great Britain, unitedly and with a new appeal.

Our own Reformed work has not suffered so much as that of other bodies. The Episcopal Church lost over one million dollars' worth of property. We are therefore in danger of taking our own situation lightly. This is wrong. It is for us to be thankful that we have lost so little, and be ready and eager to undertake all the larger a share in the future task of evangelizing that great city of Tokyo.

Kanda Church, our largest church in Tokyo, and the mother church of our Japan work, is in ashes. Several times in the past it has been a question whether we ought not to give up our work in Tokyo and concentrate in the North. But every time the question was decided in the negative, and most wisely so. But one thing must be remembered, it will be a waste of money to stay in Tokyo and remain in a position to do no more than mark time. It has been true in the past, but it will be doubly true in the future, that what is done in Tokyo must be done with vigor. Tokyo will be a new city with a new spirit of progress, and whatever would succeed there must be on the job.

The first thing to be done by us as a Church is to make up funds for the relief needed by the distressed people of our own churches. Of those who escaped death

many are, no doubt, without clothing for the winter and without adequate shelter. Something in addition to the regulation Red Cross distribution will convey to them more directly the warm sympathy and love of the people of our Church. They will feel very grateful and be much comforted. Then if they can have anything in their hands, even though it be little, to carry to distressed friends or specially pitiful cases, they can show the love of Christ in a rarely effective way. Much of this was beautifully done by the Christians in North Japan during the famine of 1905.

The second thing is to have in hand quickly the funds needed for a new site for Kanda Church. The old church stood on rented ground, and the rent kept rising. The price of land will probably rise higher than before the earthquake, and before long the more desirable sites will all be bought up. It is wisdom and economy to buy promptly.

Thirdly, a large amount should be made available for a new church building. The Board of Foreign Missions asks for \$100,000 for relief work, rebuilding of Kanda Church and the supplying of some of the other churches in and around Tokyo with chapels. It is not too much. The good, substantial congregation of Kanda Church (there are two university professors in it) will need a home again. The large number of graduates of North Japan College and Miyagi Girls' School living or studying in Tokyo (there are at present 250 of the former and over 100 of the latter) need a spiritual haven and a center where they can often meet for mutual strengthening and comfort. It will go far toward conserving what is so laboriously achieved by our schools in Sendai. Then there is the outreach toward the vast unsaved multitudes of that large city. Some wards in Tokyo are more poorly evangelized than the remote country districts. For these things an adequate church building is needed. It should be large and well supplied with rooms for various activities. It will be easier to fill

(Continued on Page 448)

Home Missions

CHARLES E. SCHAEFFER, EDITOR

THE WHOLE CHURCH AT THE WHOLE TASK

BY REV. CHARLES E. SCHAEFFER, D.D.

FOR a score of years the Reformed Church has set apart the second Sunday in November as HOME MISSION DAY. During all these years a special program has been prepared and has been used effectively in our congregations and Sunday-schools. Usually some specific object was designated as the beneficiary of the Home Mission Day offerings. In this way a number of our Mission congregations have been helped and a number of Church-building Funds have been established. This year Home Mission Day will again be observed on November 11th. A special service has been prepared, consisting of suitable hymns, recitations and a pageant, which Sunday-schools and congregations can use to great advantage.

The offerings of the day are to be devoted to the *general work of the Board*. In addition to this special day, the months of November and December are to be devoted to a special consideration of the work of Home Missions. It is proposed that the whole Church shall interest itself in the cause of Home Missions during this period, just as it is to do in behalf of the other causes of the Church at other special seasons of the year. The understanding is that all the agencies and activities of the Church shall co-operate during these two months in putting the cause of Home Missions, in a challenging and compelling way, before the Church. This means that the Board of Foreign Missions, the Publication and Sunday-school Board, the Board of Ministerial Relief and all the educational institutions of the Church are to center their activities in behalf of Home Missions during these two months. This is a splendid arrangement.

The task of Home Missions is big enough to challenge the co-operation of the entire Church. Its vastness is compelling. It is not a side issue, but it is

the whole mission of the whole Church in America. Consequently, it is not to be regarded as the business of a few, but of all. The trouble in former years has been that a few congregations were allowed to do all the work, while the rest simply looked on. The records show that a very limited number of our Sunday-schools and congregations observed Home Mission Day last year. Better things are expected this year when the whole Church gets back of the whole task of Home Missions. This is not simply a denomination-wide work; it is a nation-wide cause. Ex-President Wilson made the statement that the only thing that can keep America from revolution is a fresh emphasis of spiritual values in our national and in our individual life. No one can question the truth of this assertion. All the issues of patriotism, as well as of religion, are locked up in the cause of Home Missions.

The *variety* of the work demands the co-operation of the whole Church. How manifold are our Home Missionary activities, including work in the congested cities, in the suburban communities, in rural sections and among foreign-speaking peoples! The Reformed Church, through its Board of Home Missions, ministers at least to seven different nationalities, namely: English, German, Indian, Hungarian, Bohemian, Japanese, Jewish.

THE CHALLENGE

is the title of the Home Mission Day
Service to be used by the
Churches and Sunday
Schools on

HOME MISSION DAY

November 11th, 1923

In addition to this, the work of Evangelism and of Social Service and Rural work for the denomination are conducted by the Board of Home Missions.

To finance this vast and varied work requires an annual budget of \$476,000. The Sunday-schools can justly claim a chance to contribute to this large work. Many of our Sunday-schools owe their existence today to the work of Home Missions. They were founded by Missionaries. They received support from the Board for a longer or shorter period, and thus out of gratitude, if from no other motive, these Sunday-schools should be moved to make liberal contributions at this time so that the work of Kingdom-building in America may be carried forward in ever larger and wider ways.

NOTES

PRACTICALLY all the reports of the Missionaries for the month of August indicated the vacation period. Many of the pastors spent their vacations at Summer Missionary Conferences of various kinds, Reformed and interdenominational. Others sought rest and recreation on the farm, at the seashore and some in travel. They have now returned to their fields of labor and are starting their fall and winter work with renewed vigor and strength.

* * *

Rev. Milton Whitener, Missionary at High Point, N. C., assisted Rev. B. J. Peeler in a series of services at Daniels, and Rev. J. B. Swartz in special services at Startown.

* * *

Rev. Charles A. Bushong, pastor of the Mission at Pitcairn, Pa., has in his congregation two young men who have the ministry in view, and these filled his pulpit while he was away. He says, "They were received very kindly by the people. We are very proud of our boys and hope that they may not be turned aside from their high resolve." Brother Bushong spent two weeks at Chautauqua, N. Y., and preached to the Reformed people there on August 19th.

* * *

The hot weather and the summer vacations do not seem to affect the people in

North Carolina when it comes to their Church duties to the extent that is experienced in our Northern States. Many of the pastors from the Southland report large attendances and much interest manifested in evangelistic services. Rev. H. A. Fesperman, pastor of the Mission at Greensboro, N. C., reports that seventeen new members were added during August and the average Sunday-school attendance was 237. He further states that each month this summer has been a record-breaker in point of attendance and offering. Special evangelistic services will be held in this Mission the latter part of September.

* * *

The Hungarian Missionaries also report large activities during the summer. All of them conducted Daily Vacation Bible Schools most successfully. As an instance of the variety of the work which these Hungarian Missionaries perform, we quote from the August report of Rev. E. R. Vecsey, who ministers to the people at Ashtabula and Conneaut, Ohio, and Erie, Pa. "At these churches I delivered nine sermons. Ten prayer-meetings were held on Wednesdays and Thursdays at Conneaut and Ashtabula and preparatory services were held four times. Two Communion services were conducted. Two were confirmed. Sunday-school was held at both places with the help of Mrs Vecsey. Two entertainments were given. The Ladies' Aid Society was attended twice. Money was collected for the new parsonage. Besides all this work I have visited 30 families."

* * *

Sunday, August 26th, was an unusual day for the Reformed Churches in Los Angeles, Cal., which, of course, is typical of California. The Rev. Dr. T. P. Boliger and Miss Esther Sellemeyer were the guest-speakers. Stirring Gospel messages and missionary appeals quickened all who were present. Besides these guests, the Revs. Evemeyer, Bonekemper, Griesing, Kaneko and Steinbrey were present and assisted. About 50 "Back East" congregations were represented among those present. Miss Sellemeyer had just arrived from China, where she taught at our Girls' School at Shenchowfu. Another

special service took place at the Japanese Reformed Church in the evening, Dr. Bol-liger delivering the Gospel message. A noon lunch was served at the First Church, Rev. G. von Gruening, pastor, and a reception and banquet were held after the evening service at the Japanese Mission.

* * *

The annual report of the St. Luke's Mission, Wilkes-Barre, Pa., of which Rev. H. A. Shiffer is the pastor, shows that the congregation average \$7.86 per member for current expenses; \$6.46 for benevolence; \$14.32 per member total amount of contributions; \$1800 was raised by various "affairs," making a total amount contributed and raised \$4304, an average of \$24.32 per member. This congregation deserves to be congratulated on such a splendid showing. The pastor thus challenges his people: "With such a record what might we not accomplish for the Kingdom by each member doing his part? Let's do it!"

* * *

On Saturday, September 1st, 1923, Miss Jessie Miller, the Deaconess at Dewey Avenue Reformed Church, Rochester, N. Y., was united in marriage to Mr. Jesse I. Pinder, 3rd, Superintendent of the Sun-

day-school and Secretary of the Consistory of the same Church. Dewey Avenue Mission, therefore, does not lose its very efficient worker, who expects to continue her interest in the work and who will be of great assistance to the new Deaconess, Miss Ruth Fosbinder, who took up the work there on the 15th of September. This Mission also has a new pastor in the person of Dr. H. H. Price, of Ord, Nebraska.

* * *

Rev. Edwin H. Romig, of Faith Church, State College, Pa., has sent an excellent letter of invitation to every young man or woman who is expected to matriculate at this institution this year. With the letter is enclosed a form for an affiliated membership. A School of Religion will be organized, which meets on Wednesday evenings at 7.15, and study groups covering a number of subjects will be formed. At 8 o'clock a series of popular lectures will be given by men of outstanding ability on "How to Know the Bible." This fine enterprise of the pastor and people at State College is to be cordially commended.



CLASS IN JAPANESE MISSION, LOS ANGELES, CALIFORNIA

TYPES OF SOCIAL SERVICE WORK DONE AMONG OUR MISSIONS IN THE EAST, MIDDLE WEST AND WEST

The Rosedale (Pa.) Reformed Church

FRED D. WENTZEL

OUR Rosedale congregation is interested in three definitely social activities: a baby clinic, "play night" and the Community League. Our baby clinic, known locally as the Rosedale Welfare Station, is now six months old, and it has had a very satisfactory history. An agreement was effected in February with the Reading Visiting Nurses' Association and Dr. L. H. Fitzgerald, of Temple, to conduct a clinic in our chapel every week. The Association supplies literature and equipment. On our part, the superintendent of our cradle roll department, Mrs. Luther Keller, assists in the making and keeping of careful records of all babies enrolled, and the Consistory pays 75 cents an hour for the services of the nurse. At present there are 68 babies on the roll. The following table illustrates how the clinic has grown in popularity and usefulness:

	Feb.	Mar.	April	May	June
Babies attending	67	97	102	99	76
Mothers attending	65	88	72	79	57
Visitors attending	10	9	8	17	15
Fathers attending	..	1	1	..	..

Our enrollment represents all conditions and denominations in the community. Besides giving mothers expert advice on the care of their children through consultation and lecture, the clinic is a venture in brotherhood, serving constantly to create common feeling and interest.

Another attempt at social service is what we are calling "Play Night." This grew out of a request of the children at a recent festival. They were so deeply interested in the games played on that occasion that they kept asking, "When are we going to play again?" In order to meet this definite challenge a few men of our Church and Church School

arranged a number of games for a Tuesday evening. Fifty children and adults gathered, despite a slight rain, and played until 10 o'clock. Now the Community League has undertaken to support and conduct "Play Night" every two weeks. The committee in charge includes the pastor. Our program has been enlarged to include community singing as well as athletic recreation, and we are commanding an increasing interest on the part of old and young.

The third arm of our social activities is the Community League, inaugurated about five months ago, and now definitely engaged in community service. This is an association of men who are interested in making our community a healthful, wholesome, friendly town. It recognizes no denominational or political lines. It asks only one question of its members, "Will you help us work for the good of the whole community?" Its purpose is to provide social recreation for the community, to encourage public improvements, to create and maintain interest in community music and drama, and in general to labor for community-wide good-will and co-operation.



TRINITY CHURCH, DETROIT, MICHIGAN
REV. F. W. BALD, PASTOR

Trinity Church, Detroit, Mich.

F. W. BALD

OUR district, which a half dozen years ago was fields, marshes and woods, and had no other improvements than narrow ribbons of concrete walks dividing it into blocks and streets, has become a developed and populous section of a large city. As it advanced many opportunities for social service offered themselves.

About the time our work began the area of the city had more than doubled. The governmental machinery was being strained. Fearing lest our territory would be overlooked, we organized an improvement association, throwing it open to every resident. Soon we won respect at the City Hall and greatly hastened the establishment of police and fire protection, street lights and better streets, improved car service, sanitation and much else. During the influenza epidemic a complete Sunday service, with hymns, prayers and a short sermon were mimeographed and distributed from house to house. While the factories were closed during business depression, the basement of the Church was open every afternoon. Games, newspapers, magazines and stereopticon pictures were provided free of charge. A local charity organization was formed which co-operated with the city organizations. All of the needy were cared for. An employment bureau was opened to bring together those who had odd jobs and those willing to do them.

A Boy Scout troop, vacation and week-day Bible Schools, a choir and an orchestra (both for older boys and girls) are permanent institutions. A variety of social affairs are given by the different organizations during the year. Last year the outstanding activity was "the Food, Faith and Fellowship" meetings held every Wednesday evening. It is a gathering of families and the attendance ranged from one to two hundred persons. From 6 to 7 P. M. a good dinner was served at cost. From 7 to 7.30 a hearty service of sacred song was conducted. From 7.30 to 8 the children were assembled in a separate room and entertained with stories, while the adults were introduced to one another. From 8 to 9 entertainment was

provided for all: musical, literary, moving pictures and addresses by well-known speakers. They proved to be very profitable. The people are strangers from everywhere and are afforded an opportunity to get acquainted. Families spend a pleasant evening together and the mother is given a rest from preparing a dinner. These meetings have brought many people to the Church and some into membership.

The program for the coming year will include some new activities. The number of working girl residents has greatly increased. We are planning a club for them. It is proposed to decorate and furnish attractively a room in the basement. The working girls who now meet with us will be asked to form the nucleus. The character of the club will be determined by the tastes and the needs of its members. But the constant aim will be to create a moral atmosphere and lead them to an active Christian life. Boys over 15 years of age are found in great numbers everywhere excepting in the Sunday-school and Church. It is a critical age and they should be taught to play the game of life in righteousness and with clean lips. But we must wait until means can be found for erecting a gymnasium.

Seventeenth Avenue Community Church, Denver, Col.

DR. DAVID H. FOUSE

WE have taken the name "Community Church." In doing this we abandon none of the spiritual foundations. We seek rather to push them under every activity, so that whatever we do is a spiritual manifestation. The traditional forms of worship are taken care of in the Sunday morning hours. More intimate study of Christian principles is made in four week-day study classes; two in the forenoons and two in the evenings. These periods are known as Studies in Applied Christianity.

We call our Church "The Church of Abundant Life." Because life is ever outgoing and ever seeks to express itself in new and vigorous forms, we are in duty bound to be always doing something. An abundant and radiant life cannot be sat-

ished with a few stated engagements. Consequently we find ourselves organizing for community social work. While the forms of these activities are not religious after the older idea, yet we think that the Spirit is present in them so that whether we eat or drink or whatsoever we do we are obedient to His invisible presence.

Wednesday evening we have a Community Night. A dinner is spread at 6 o'clock at the nominal price of thirty-five cents. It is served cafeteria style with no thought of profit. Following the meal, or while the dessert is being finished, the Community singing begins. Popular songs lead the way, but are directed toward a culmination that makes the party ready for a direct, pointed message, and the affair closes with a silence in which the mind of all is concentrated upon a single suggested thought. A brief word of affirmative prayer ends the session. The meeting closes at 7.30, in time for other evening engagements. Usually we have capacity attendance. Most of those who come are unaffiliated with our work.

Sunday night has always been an impossible evening. Last September we began a Sunday Night Club. It is a forum for the discussion of problems, institutions and events that are uppermost in the minds of the people. The form of the meeting is short, five or ten-minute presentations by invited speakers. The subject is then open to the floor for one-minute statements. When the city was stirred by bitter discussions over vaccination, in the

presence of an epidemic of small-pox, one evening was given to the medical fraternity and the next to the anti-vaccinationists. The State, the city health heads and a Federal representative, with a well-known child specialist, were the speakers. The house was packed. The after-discussion was sharp, but did not go beyond bounds. The anti-vaccinationists the next Sunday evening overflowed the Church and many were turned away. A new subject is presented each week. Ninety-five per cent of these audiences are outsiders. The purpose is to look at what lies behind problems and events. It gives us community contacts and enables us to perform a community service.

To get in closer touch with those who are somewhat more intimately known as the Church we have two organizations of adults. "Merry Wives and Widows" is an afternoon club, meeting once a month, when those we wish to cultivate are invited to a happy afternoon of games with some other features of entertainment. Many of our own ladies are surfeited with Kensingtons, clubs and teas, but many who come to these functions get no other "polite" social contacts. Once a month men and women gather in an evening party known as "Jolly Neighbors," when acquaintances are made, fellowships established.

The boy and girl work is done largely through association with the national organizations already established. This gives us the advantage of ready-made programs and wider companionships. The girls have the "Blue Birds" and Campfire organizations, which care for those between the ages of eight and sixteen. The Boy Scouts and Pathfinders are the boys' week-day activities. In these we have Jewish, Catholic, Christian Scientist, Presbyterian and Methodist children, who are not asked to join in our religious program, though we do expect them to attend the services of their own churches. Membership is conditioned upon this attendance and each child is expected to get his card signed showing that he has religious affiliations with these other churches. Parties are held each Friday evening, which are supervised and planned by our workers.



SCHLATTER MEMORIAL CHURCH,
WINSTON-SALEM, N. C.
REV. G. ERMINE PLOTT, PASTOR

Our Home Mission Task

J. S. WISE

IN the "Call of the World," W. E. Doughty apostrophizes America in most eloquent language: "O America, America—stretching between the two great seas, in whose heart flows the rich blood of many nations, into whose mountain safes God has put riches of fabulous amount, in whose plains the Almighty has planted the magic genius that blossoms into harvest with which to feed the hungry multitudes of earth, nursed by Puritan and Pilgrim, defended by patriot and missionary, guided by the pillar of cloud by day and of fire by night, sanctified by a faith as pure as looks up to heaven from any land, O America, let thy God flood thee with a resistless passion for conquest; let thy Father lead thee over mountains and seas, through fire and blood, through sickness and pain, out to that great hour when all men shall hear the call of Christ, and the last lonely soul shall see the uplifted cross, and the whole round world be bound back to the heart of God!" What a compelling challenge! Never before has a nation been challenged to so stupendous a task. Neither has the Church ever been challenged more definitely to so big a job

as now. It cannot be side-stepped without lose of honor and power. America is the field in which your Board of Home Missions operates. General Synod has specifically instructed this Board and approved its work at every one of its sessions throughout its history. Consequently, Home Missions has grown from small beginnings to be the very index of the advance of the Church in the homeland. It does not only mean the supporting of over two hundred and fifty Home Missionaries in the most difficult field of labor in the whole world, but it deals with all the vital problems of our every-day life. Evangelism, Social Service, Civic affairs, industrial relationships, the Americanization of the foreigner, Righteousness in business and in government, all these and many others have an important place in the program of Home Missions.

The world is sick—desperately sick. America—the United States—is the one great nation that is not next door to bankruptcy. Selfishness and suspicion are the chief cause of this condition. What shall be the remedy? More intriguing diplomacy, or, shall the principles of Jesus prevail? The impact of the Church on the life and aspirations of America must be



FIRST REFORMED CHURCH, CEDAR RAPIDS, IOWA

the answer. Because of this, your Home Missions Board, through its Hungarian Work and its many other growing tasks, was not only impelled but actually compelled to assume obligations that demanded a much larger income than the regular apportionment provided.

Had the Board refused to heed these several calls to its plain and simple duty it would deserve nothing less than the drastic condemnation of the Church through its General Synod. Instead of that, however, the General Synod heartily approved its action and commended its accomplishments.

The Board's expenses have likewise greatly increased. Not because of extravagance, but because of the greatly increased cost of its supplies and of its work. The high cost of living did not stop at the Church door. No one can live on the same income that sufficed before the great World War. Neither can the local Church. Neither can its Boards. Hence our appeal

for a large offering on Home Missions Day.

This offering is asked not for any one specific object, as heretofore, but for the whole enlarging work of the Board. Last year's income was many thousands of dollars short of the Board's necessities. It will likewise be many thousands short this year unless every Sunday-school and every Congregation rallies to its support and makes a real worth-while and unusually liberal offering on Home Mission Day. May I ask every pastor and Sunday-school Superintendent to plan for and talk up Home Mission Day several weeks in advance and then stress the offering as the cause merits?

This offering should be sent in promptly and should be over and above the regular apportionment.

Let me, the Treasurer of the Board, repeat: "The apportionment is no longer sufficient, even if paid in full, to pay for the present work of the Board."

What "The Lapja" Says About "Some Glimpses Into Hungarian Life"

Dr. Alex. Harsanyi, the Editor of *The Reformatusok Lapja*, sends us the following translation of a review written by him for that paper:

"It is a well-known fact that the leaders of the Reformed Church arrange every summer for those Church members who desire to spend their vacation with pleasure and with spiritual profit, the so-called Summer Missionary Conferences, which gain in popularity year by year. Such Summer Missionary Conferences were held this year again in the Pittsburgh, Eastern, Potomac, Ohio, Mid-west and German Synods. The subjects for discussion and entertainment at these Conferences are always well selected. Last year they studied the customs of the Indians, and this year the sympathy of the leaders turned towards the Hungarians. The interest of our English brethren in the Hungarian work received an impetus and inspiration through the fact that the Board of Home Missions has taken under its care, during the last year, the majority of those Hungarian congregations that were formerly attached to the

Conventus of the Reformed Church in Hungary. It is only natural that the Board itself as well as the members of the Church in general, endeavored to direct and concentrate their attention on this special field of work, in order to be better acquainted with the customs, pastors and membership of the new acquisition and to render help and assistance to those congregations who appeal for help to the Board.

"We remember the excellent book, written about us Hungarians, by the Rev. D. A. Souders, D.D., Superintendent of the Immigrant Department of the Reformed Church in the United States, which book, published by the Home Missions Council, is a compilation of the latest data, correct information on the religions and ethnographical history of the Hungarians as a race.

"A booklet has just been published by the Board of Home Missions, dealing with the same subject, entitled 'Glimpses Into Hungarian Life,' written by another illustrious leader of the Reformed Church in the United States, the Rev. Charles E.

Schaeffer, D.D., General Secretary of the Board of Home Missions. The booklet contains 24 pages, and is intended to be used as a supplement to Dr. Souders' book, which was used as a text-book at the Summer Missionary Conferences. We find in the pamphlet most fascinating descriptions of the customs, Church rites, the family and social life of the Hungarians in America. We can state with absolute confidence that we have very seldom had the pleasure of reading a booklet which contains so much of sympathy towards us and written with such an exact knowledge of our people. Dr. Schaeffer spent several weeks last year in Hungary as the representative of the Board of Home Missions. While traveling through Hungary he observed all the best qualities of our nationality, the deep religiousness of the Hungarian Reformed people in Hungary, the devoutness of the Church members, the loyalty, etc. In describing all this in his booklet, he renders a great service to our nationality, securing the sympathy of all English readers who may take this booklet in their hands and read it over. We Hungarian ministers should endeavor to spread as many copies of this excellent booklet among our English friends as we can. Order copies from Dr. C. E. Schaeffer, 1505 Race Street, Philadelphia."

World Court

The Commission on International Justice and Good Will of the Federal Council of the Churches of Christ in America, with the co-operation of the American Council of the World Alliance for International Friendship Through the Churches, has proposed that November 5th to 10th, 1923, be observed as *World Court Week*, and that Sunday, November 11th, 1923, be observed as *World Court Sunday*. All Christian organizations are requested to hold meetings during that week and make the question of American membership in the World Court a principal topic of study. Various agencies in Church and State shall urge all citizens to write to their Senators on the principles of the World Court

New Americans

In the wide scope of service of the HOME MISSIONS COUNCIL, the following work is in progress for New Americans:

a. Inaugurated by the Council, a General Committee on Immigrant Aid at Ellis Island now includes thirty-three organizations, Protestant, Catholic, Jews and non-religious, nineteen of which have welfare workers on the Island aiding strangers, particularly those who under the law are detained.

b. Beginning in 1922, a "Follow Up" plan is in process, by which immigrants who have had Church connections, or affiliations, in their former homes may be reported to, and aided by, the Churches of their choice in the new homes to which they go. During the month of July, 1923, 820 names were so reported (a name, when of the head of a family, includes all members of the family) representing twelve nationalities and seven Protestant denominations. An elaborate plan of co-operation in Europe and in America is in process of construction.

c. Probably no office in the country has more complete information respecting publications in Foreign Languages in America than our Bureau of Information, made possible by Methodist financing, but shared in by all. This information covers (1) general religious, (2) educational religious, and (3) secular publications in all languages.

d. Six race group studies, brought over from the Interchurch World Movement, have been published; a seventh is ready for the press; others are in process.

e. A "Handbook-Bibliography of Foreign Language Groups in the United States and Canada" is now ready for the printer.

f. Tracts, prepared with great care, are in hand, or in process, on seven central truths of Protestant Christianity, to be put into different languages for use by different denominations. In publishing these tracts co-operation by the American Tract Society has been promised.

g. Conferences on Race Groups are held from time to time, the last being January 10 and 11, 1923, on work among Slavs.

THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

James M. Mullan, Executive Secretary

The Road Away from Revolution

WITHOUT regard to political views or affiliations, every Church member ought to read Woodrow Wilson's short essay on the above subject. It was published in the *Atlantic Monthly* for August, covering but two pages, and can now be obtained in permanent form. Mr. Wilson says the supreme task that now faces democracy is nothing less than the salvation of civilization, "insistent and imperative." "There is no escaping it, unless everything we have built up is presently to fall in ruin about it." He says: "The sum of the whole matter is that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead."

Church Life in the Rural South

Under the above title the Committee on Social and Religious Surveys has issued another volume of its Town and Country Series. This is a study based upon data from seventy counties, six of which, regarded as fairly representative, were studied intensively. It is well illustrated and provided with instructive maps.

The South is predominantly rural and its Churches are, for the most part, country Churches. One-half the rural Church organizations in America are in the Southern States. The South is predominantly Protestant also. Protestant Church members represent 40.4% of the total population—the highest percentage in the United States. How the Protestant tradition is adapting itself to the progressive spirit which in the past quarter of a century has so profoundly affected social and economic conditions is the subject of this volume.

The Baptist, Methodist and Presbyte-

rian denominations have made the deepest impression upon the Southern people, although in the counties studied fourteen other denominational bodies are at work. The Methodists and Baptists have many more than a majority of the Churches.

It is a startling disclosure of the studies in four of the six counties reported that thirty-two Churches have entirely given up their Church organizations and "are dead without hope of resurrection." Twelve more have had no services for a year or more. "Thus for every seven active Churches in those counties there is one which is abandoned or inactive."

Another phenomenon of more than passing significance is the fact that various sects, stressing the eccentric and highly emotional, have multiplied with great rapidity, especially in the poorer sections and among the less securely domiciled elements. Among them are the "Holy Rollers" and various "isms" or "ites." "They thrive where the older Evangelical Churches have failed adequately to minister to the communities with well-rounded religious programs suited to the local needs and with sufficient appeal to command the enduring loyalty of the people."

There is in the South an awakened social interest and conscience, with which the forces of religion are face to face and will have to reckon. The country Church of the South will have to decide whether it will capitalize the movement or permit it to divorce itself from the Church and proceed independently as a humanitarian effort only.

It is the conclusion of this study that interchurch co-operation is essential if the country Church of the South is to forge ahead. Although beginnings have been made, yet interchurch co-operation has lagged in the South. "The greatest obstacles to progress along this, as along the line of elimination of overchurched, are the ministers themselves. They hold the future in their hands. If they rise to

the opportunity, made theirs by the influence the Church now holds in the South, the country Church in the South will have a remarkable future. If they fail to grasp this opportunity the Church may be superseded and the enlarged program for which it ought to be responsible may pass to the hands of others."

This volume should be carefully studied by every lover of the Church in the Southland. It can be secured from the Committee on Social and Religious Surveys, 370 Seventh Avenue, New York City.

* * *

Churches of Distinction in Town and Country. Tested Methods in Town and Country Churches.

These are books also published by the Committee on Social and Religious Surveys, edited by Dr. Edmund deS. Brunner. They represent the results of a first-hand investigation made last year of the forty most successful town and country Churches which could be found anywhere in the United States.

The first of these two volumes contains life-stories of fourteen Churches, selected as outstanding examples of effective effort in the rural field and presenting a wide variety of typical problems successfully solved. Rural pastors should find both inspiration and practical help in these accounts of how difficulties such as they face were overcome.

The second of the volumes contains a foreword by Governor Pinchot, and describes the methods employed by the successful Churches whose "life-stories" are given in the other volume. In the types of communities selected practically every area in the United States is represented. This book will doubtless prove to be a valuable manual for rural pastors in the study of their fields and the building of programs to meet their needs. It will also be invaluable as a text-book of methods for use in theological seminaries and summer schools.

Our Board of Home Missions co-operated in the surveys upon which these two books are based, by providing the services of students, John Myers, of Central Seminary, and Ernest Brindle, of the Seminary at Lancaster, Pa.

Christian Fellowship and Modern Industry

Under the above title Dr. Arthur E. Holt, Social Service Secretary for the Congregational Education Society, has published a course of twelve lessons for use by discussion groups, such as Adult Bible Classes and Forums.

The author believes in industrial democracy, but he is not trying to "put this across." His aim is to spur men and women to face the issues squarely for themselves, in a democratic method of procedure, through the fellowship discussion group. "The genius of the course," he says, "is to bring representatives of varying points of view together in face-to-face relationships," from the standpoints of the farmer, the employers of labor, laborers in factory and store, the consumer, the middleman, the professional man.

The author provides also an extraordinary amount of valuable source material to aid in arriving at sound conclusions, with suggestions for making local investigations, selecting speakers and securing book and pamphlet material. Dr. Holt has also prepared a "Library Loan Package" of pamphlets and books, for use in connection with these studies, which can be kept for three months. Information may be obtained by addressing the Congregational Education Society, 14 Beacon Street, Boston, Mass.

This course of lessons is published by The Pilgrim Press, Boston and Chicago, and sells, paper bound, at 25 cents.

Observations of the Treasurer

J. S. WISE

FOR over a year I have found it exceedingly difficult to think of any other phase of our work except its financial one. No matter how hard I have tried to direct my observations into other channels, somehow all such efforts ultimately converged in the unmistakable financial one. Now, why? Simply because the demands made by the Church upon the Home Mission Board required more money than the Church seemed willing to give. Consequently our whole work was placed in grave jeopardy. True, the Forward Movement placed more money at the disposal of

the Board than ever before. But all that was raised for specific purposes and could not be used for the growing general work of the Board.

Had the Board refused to take over, or heed the call for help, from our Hungarian brethren, its action might have been justly criticised and condemned. Under such circumstances what else could the Board do? It had to act, and that promptly. Its duty was plain. Not to accept so definite and clear a challenge would have been stultifying in the extreme. I consider this Hungarian Work the main task of our Church at the present time. The future alone will reveal its importance. No one can estimate the benefits and blessings that shall come because of it.

A barely sufficient income immediately became an inadequate one. Temporary arrangements were made for its provision. Last fall the Synods were asked to come to the Board's relief. Nothing definite was done except by Eastern and Pittsburgh Synods. They laid a small apportionment upon the Classes and the Classes in turn handed it down to the Congregations in the spring of this year. The amount received thus far (September 1) does not amount to \$1,000, while in the meantime the cost to the Board has reached the sum of about \$100,000.

Last May, General Synod adopted a greatly increased budget for Home Missions. If that were available at once, our course would be clear. But the effects of the increased budget will hardly be felt until the spring of 1925. Up to that time, what? The shortage at the present rate of income will have doubled. Your Treasurer will have more than exhausted his resources. Much anxiety and unnecessary work will have fallen to his lot, simply because the majority of our good people do not know of our urgent needs and because of the indifference of many others who do not care, even when they do know. Something must be done.

In the height of the Forward Movement Campaign it was promised that if the quotas were subscribed there would be a sort of moratorium observed and that there would be no further campaigns for money

within the next five years. Consequently every appeal is scrutinized suspiciously and frequently disregarded altogether because of its alleged violation of a solemn promise. But so far the Church has not lived up to its part of the understanding. It has not yet subscribed for the full quota, neither has it paid one-half of what it did subscribe. The Forward Movement, in my judgment, is the finest piece of work that was ever done in the Reformed Church; but because the Church has not reached the goal it is manifestly unfair for so many of our good people to refuse to aid their own Boards on account of a contract which they themselves have failed to keep. Had the Board received its full quota of Forward Movement money to date, it would not now be in such dire distress. Even though this money is for specific objects, it would, at least, enable the Board to finance its general work with much less embarrassment.

Home Mission Day is coming. It is a regular annual affair—nothing new. Our records show that there are a large number of Sunday-schools and Congregations who always make a special contribution on that day. We are very thankful to them for it. No one knows the great good that has been accomplished by these annual expressions of their good-will toward the work in the homeland. Less than one-half of the Church, however, has been doing this. Many congregations have credit for only one offering within the last ten years—some two, some three and some none at all. May I not ask that because of the urgency of our needs, this year at least, we shall receive an OFFERING—a real generous one—from every Sunday-school, every congregation, and then some?

The offering should be sent in promptly. Our needs were never greater than now. So great, indeed, that the Board was obliged to forego its long-established policy of applying the Home Mission Day offering for some specific purpose and confine its appeal this year to that of its **WHOLE TASK.**

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

A NEW JAPAN IN THE MAKING

WHILE old mother earth was still quaking, a group of Japanese statesmen, the new Cabinet, assembled in Tokyo to plan for a new and greater Japan. This was displaying a heroism that must challenge the world to help in the re-building of the capital city. But so vast an undertaking requires immense resources of capital and credit. Baron Inouye, President of the Bank of Japan, has been placed in charge of this important work of gathering the funds. He said trade and industry are the two factors in the process of reconstruction, and these will afford a sound basis for credit anywhere in the business world.

The first message issued to the Japanese people by Premier Yamamoto shows the temper of Japan. After a noble appeal for the exercise of self-control, he urged: "We must show the world that even in times of disturbance and distress the Japanese people are able to keep a balanced mind by doing what is right, obeying the laws, and showing their love of peace."

Fortunately, we are told, Japan had her financial house in order when the earthquake shock came. Few nations have a stronger credit system. This has been due to thrift and foresight, both on the

part of the government and the people. Japan will see that her banks and other business houses will be rebuilt. She will take care of her railways and industries. Everything pertaining to the material welfare of the nation will in due time be restored.

However, Japan needs more than material rehabilitation. She needs above everything else a spiritual undergirding, and this the government will hardly provide. It is the work of the Christians in America to furnish the funds whereby the Japanese Christians will receive the help they need, and above all, that their houses of worship will be restored without delay. No one has yet told of the number of chapels that lay in the wake of the earthquake and fire. We do know that our Kanda Church is a total wreck. How must those Christians feel who were wont to worship there! Is it not our sacred duty to do what we can to help them provide a new sanctuary? The members will not be in a position to contribute much, if anything, towards a church building. They look to us to provide the funds, and we will do it.



MISSIONARY RESIDENCES IN THE EARTHQUAKE ZONE

As Dr. Schneder Sees It

MORE important than material relief is spiritual relief, and now is the time to give it. Those that are materially homeless and destitute are numbered by the hundreds of thousands; but those that are spiritually homeless and hungry are numbered by the millions. They have been worshipping multitudes of images and deities; they have been holding as sacred their beautiful Mount Fuji, and multitudes of pilgrims clad in white, including the sick and the aged carried by their friends, have been ascending it from time immemorial to get spiritual uplift and quickening. But this very mountain has been the center of the recent catastrophe, and the multitudes of deities have failed to satisfy the heart. What they need is faith in Him "who is our dwelling-place in all generations. Before the mountains"—before Mt. Fuji and Pike's Peak and Mount Blanc and Mt. Everest—"were brought forth," "even from everlasting to everlasting He is God." To give this faith, and to give the hope and the love that spring from it, this is the great task, the true and abiding relief measure. To build a new and better Kanda Church in Tokyo, to strengthen the force of workers, spiritual workers there, who will give the bread of life to the unsaved millions of that large city and its vicinity, this is what our Church is called upon to do.

America, true to her traditions, has risen up at this time again, and outdone herself in giving material relief to the stricken nation of Japan. She has become a splendid spectacle to the world. But does she realize that her far greater mission is to give spiritual relief to the destitute people of the world, and that her true glory will depend upon the generosity with which she performs that task? She has made a good beginning. Her foreign missionary work is the greatest of that of any nation. But after all it is only a small part of what it should be. By far the largest part of Japan's population is still unreached by the Gospel, and the same is true of all other mission lands. *Will America see the vision in this the day of her opportunity? Will she carry through the great task?*

Sympathy of World Goes Out to Japan

THE sincerest sympathy of every one goes out to the Japanese and other people upon whom unmerited suffering and sorrow were inflicted by the earthquake of a week ago in the vicinity of Tokyo. Thoughts of the tragedy are horrible; the reality must have been hell. The line of the poem, popular to the religious-minded grandparents of our generation, comes to mind—"Oh, why should the spirit of mortal be proud?" A few minutes before noon last Saturday, human beings such as we were absorbed in the life of one of the world's great centers. Loves, cares and hopes such as we hold filled their hearts and guided their steps. They were thinking thoughts such as we think, doing things such as we do, making the best of life like ourselves. An instant passed and those people—it might have been us—were hurtling through air, stricken where they stood, mangled and buried amidst tons of flaming debris that moments before had represented civilization and wealth. Such a calamity cannot but impress one with the uncertainty of that we hold dearest—life. Truly, why should the spirit of mortal be proud? Help and sympathy are pouring into Japan from every side. It is generously given and will be gratefully received. Japan's hour of sorrow will cement another bond of fellowship between the Japanese and other peoples. Grief has ever brought people together, whereas prosperity too often drives them apart. In the days to come, may all remember this impressive example of life's uncertainty in the face of the elements. May the memory help all to see the folly of striving against one another when mankind has such forces of Nature as were just released in Japan, to overcome or, at least to mitigate.—*The China Weekly Review.*

"This great calamity, in our judgment, is not to be interpreted as an occasion to reduce the work of the Japanese churches and of our missions in Japan. It is a *clear call* on the faith of the followers of our Lord Jesus Christ to go forward with His work among the Japanese people."

Missionary Nace Sees a Great Opportunity in the Japanese Catastrophe

Nojiri Lake, September 4, 1923.

Dear Dr. Bartholomew and Friends:

We are all safe, that is no doubt the first news for which you are all longing at home. Your daily newspapers must have reported the great calamity that has befallen Japan. We hope a cablegram has reached you to lessen your anxiety. If not, you must be in great suspense.

What has taken place in Japan? Well, we know only in part as yet, but what we know is almost enough to subdue us. A great earthquake has shaken this island, absolutely destroying the cities of Yokohama and Kamakura, and large areas of Tokyo. As far as we know there never has been in all history such a colossal destruction of human life as this.

On Saturday, at a few minutes to twelve, the first crash came. I was working on a Japanese language examination at the table in my little six by six study. Mary was in the kitchen. The children were playing on the porch. Immediately, I called to Mary to get the children and run out of the house. She picked up little Robert, and I took the other two, George and Margaret, and out we went while the house was swaying to and fro. We stood spellbound on the outside while one quake followed the other, shaking and rocking the house, the trees, and the whole hillside on which we live. The rocking and swaying made both of us somewhat seasick. After the intense shaking subsided we went back into the house, only to be chased out again by another severe crash. But the house remained firm, and at nearly 1 o'clock we went back and had dinner. Through the rest of the day there were innumerable quakes. Fortunately we were in the mountains, 3,000 feet above sea level, and far removed from the center of the earthquake. There was no damage in Nojiri, nor in this province, Nagano Ken.

Saturday passed by without any definite news, excepting that all telegraph and telephone communication with Toyko and Yokohama were severed. All were holding their breath to hear what destruction there really was, and where it took place. On Sunday we received rumors

that simply terrified everybody. But we still hoped that the rumors were exaggerations. On Monday, somewhat more definite reports began to seep through, reports which showed that the actual condition of things was worse than even the first rumors indicated. Today (Tuesday) we have had the story of one who saw Tokyo in its devastated condition. And, oh, what a tragedy it all is! This person was Rev. Mr. Ziemann, Pastor of the Tokyo Union Church, which we attended for two years while we lived in Tokyo. He went to Tokyo from here immediately after the earthquake, and returned to Nojiri this morning. It took him about three times as long as it usually does to travel that distance. Trains go only as far as Omiya, which is one hour's ride this side of Tokyo.

His report is that both Yokohama and Kamakura are wiped off the map. They are absolutely gone. Just think of it! Yokohama is one of the big ports of the world, with thousands of people. Kamakura is an oceanside resort south of Yokohama. Some of our missionary friends have been in Kamakura this summer, among them Rev. Mr. Holmes, of the Congregational Mission, who has been Principal of the Japanese Language School in Tokyo. Kamakura was destroyed by a tidal wave. It is reported that the roofs of only a few houses can be seen above the water. This is the report of a man who flew across the scene in an aeroplane. It is the only report that has come from Kamakura to date. Yokohama's destruction was caused by the crash of the quake, and by fire. One eyewitness reports that seven-eighths of the houses and buildings were shattered down by the crash of the quake in a few seconds' time. And that twenty minutes after this first crash he was able to count one hundred distinct fires breaking out in all parts of the city.

Rev. Mr. Ziemann reports that large parts of Tokyo are entirely destroyed. He covered the city fairly well in the short time he was there. In Tokyo the destruction was due to the falling of buildings, and to fires which broke out right after

the crash in dozens of places. People tried to escape from the burning, falling buildings, but were trapped in large numbers. Today much of the city smolders in ashes. Destruction has wasted it at noon-day. Rev. Mr. Ziemann, in speaking of the refugees, said that on one bridge over the Sumidagawa River, 3,000 people were trapped by death in one moment. They were fleeing from one fire on one side of the river, and were caught on the bridge by a fire breaking out on the other end of it. People are fleeing from Tokyo by the thousands. They get on the trains outside of Tokyo in any way they can. They ride on the engine, on the fender, on the coal tender, on the roofs of the cars, on the steps; any place they can get a footing. They are simply wild and mad with fear. In Tokyo there is no food, no water, no electricity, no gas, nothing. Food is being rushed there by army motor trucks to keep those who cannot get out from starving. The loss of life is very problematic. Figures anywhere up to two million are reported. The loss must be great, since none seemed to escape from Kamakura, and very few from Yokohama. In Tokyo it was difficult to escape. Rev. Mr. Ziemann said that mothers, finding it impossible to escape with their children, put the little ones up on the branches of trees, thinking that there the raging fires would not get them. But all in vain, for

they were invariably trapped and burned alive on the trees.

This destruction is all so close to us, having just moved away from Tokyo a few months ago, that we hardly know what to think or do. Every moment the thought of a friend or an acquaintance, made while we lived there, comes to our mind, and we say, I wonder if so and so is living. News has just come of the instant death of Mr. Blume, one of our nearest foreign neighbors while we lived in Tokyo. Mrs. Blume and their little girl, Marion, have lived with the Schroers, of our Mission here in Nojiri, this summer. He was a business man. His work was in a large building. He was on the second or third floor when the crash came. The whole building came down in a few seconds killing, it is said, about a thousand men, among whom was Mr. Blume.

These are a few of the things we know so far. What we shall learn the next few days we do not know. We are so thankful for our little house here in Nojiri. We had planned to go back to Sendai on Thursday of this week, but we are informed at the station that we had better wait a week or so. Trains are congested with excited, frantic, hungry, thirsty crowds, making it practically impossible to go with children. Our fall missionary work, both evangelistic and educational, will be somewhat delayed.



CONGREGATION AT KOSHIGAYA, JAPAN

Efforts are being made to organize relief. Some of our number have gone to Tokyo to see what they can do. It may be that some of us will be called to service, to the refugees. The chief problem for us foreigners is that of food supplies. We have depended mostly upon stores in Tokyo and Yokohama for our foreign food supplies. Those stores are gone. Already we have sent to Kobe, another port city, for supplies but those stores will soon be exhausted. We are hoping that the news of the disaster will bring some relief from the outside world.

Just what the outcome of the whole catastrophe will be it is difficult to say. One thing is sure, that many foreigners will have to return to their respective countries. Business men, if they did not lose their lives, have lost their own business. There is nothing here for them. Why should they stay? Just yesterday I talked to a man and his wife; they are Russians. All that they have left is the clothes on their backs. Their closest friends, a mother and niece, were killed in Yokohama, and all that they have is gone. They came to Japan because of oppressive conditions in Russia, thinking that here was a field for their line of work. They got along well, but now all is gone. There are many like them. *Missionaries, too*, and Tokyo itself has two hundred or more, *are left without anything*. Their homes are burnt or shaken to the ground. The school in which they taught is destroyed. If they were evangelists in Yokohama, or certain parts of Tokyo, their field of work is gone.

The whole thing seems to indicate a *crisis for everything in Japan*. If the missionaries of the different denominations can co-operate sufficiently it may be that some, if not many, who are thus suddenly without home or work, will be able to find a task in other fields. It seems as if all Japan will have to be remade. The heart of the Nation is destroyed. New blood will have to be put into hard toil and struggle to make life throb once more. Just here may be the greatest opportunity that the Christian forces have ever had. But if Oriental psychology has its own way, the Japanese will simply begin to rebuild on the ruins of the old,

materially and otherwise. Let us hope that those who will be called upon to guide and direct affairs will have vision and foresight to make this country Christlike in every way.

Most sincerely,

I. G. NACE.

The Heart of America

JAPAN going about the sad business of burying its dead and rebuilding its homes is closer to the American heart than ever before. Until the earthquake leveled prejudice on both sides of the Pacific, even as it leveled Tokyo and Yokohama, America and Japan alike were a prey to vague alarms. Publicly this country protested friendship, yet jingo newspapers spoke of the "yellow peril" and the conservative press hinted that perhaps, after all, the situation was not altogether good. Japan felt a sense of outrage at the California exclusion laws, and in a manner ever polite, yet increasingly firm, Japanese publicists insisted that a day was coming when the question must be submitted to an impartial board of arbitrators.

Then, with the sharp cataclysm that rocked the island and all but ruined a civilization, the universal sympathy of America broke down the barriers of race to hurry to the aid of humanity. We are not thinking of the people of Japan at this moment in any way save as brother humans who have lost those they loved, who have been almost ruined financially, who face starvation, disease, toilsome years of rebuilding. We are remembering at this moment that Japan when earthquake and fire devastated our own City of San Francisco was the first to come to our aid; that the Japanese Red Cross then set the example of swift and noble-hearted charity which we are following today.

Japan's Premier, Yamamoto, just the other day, in his cablegram of thanks to America, touched upon this phase of the disaster which has overtaken his country. Now the Japanese Ambassador, Mr. Hanihara, in a letter to this newspaper, eloquently affirms that "What has seemed at first to be only a frightful calamity may well prove to be a precious supple-

ment to the Washington Conference in its power to reveal to Japan the great national heart of America." Treaties are superfluous when hearts beat in sympathy.—*Public Ledger*.

Japan Will Come Back

HOW puny are the designs of men when they are brought into contact with the forces of the universe. A short time ago Japan was regarded as fourth among the world powers. She dominated the Far East and the fear of Japanese aggression, despite the Treaties of Washington, kept many timid souls in deep anxiety. Then the surface of the plain of Musashi was shaken by a disturbance, probably caused by the explosion of gases in the great lava tubes beneath the islands of Japan, and the human habitations crumbled and fell.

In a single day the accumulations of half a century were wiped out, hundreds of thousands of lives were snuffed out, and millions deprived of their means of livelihood.

But Japan will come back. The Japanese spirit will rise superior to the material forces of the universe. So long as Japanese courage lasts and Japanese hearts stand fast she has lost nothing that cannot be replaced. The physical collapse, great as it has been, is less than the moral collapse suffered by Russia, due to her experimentation with Communism and Bolshevism. Twice as many Russians died in a single district in one winter of hunger as the total toll collected by the earthquake and the fire that followed. But the immediate effect will have a marked effect on the political, commercial and industrial development of the whole Pacific area.

The world abandoned Russia because it lost confidence in the moral worth of the ruling class, the Bolsheviki. But the rest of the world has lost none of its confidence in the integrity, the industry and the moral worth of Japan. It knows that what Japan has built, it can build a second time, and build more substantially by reason of the lessons taught in the late disaster.

The rest of the world is willing not only to cheer on Japan but to give it sub-

stantial assistance. In every American city subscriptions have been opened for immediate relief.

Perhaps the moral gain will in the end counter-balance the physical loss that has been sustained. America is receiving a new baptism of its old-time spirit of idealism. Japan is learning from experience that we Anglo-Saxons are not as selfish and as money-mad as we have been painted. She will learn that our financiers are not wholly heartless. She will see that the American people are not inclined to derive any personal advantage from the extremity of a sister nation.

If the Japanese people do not themselves lose heart a new Japan will rise from the present ruins vastly superior to that which has passed.—*Lancaster Intelligencer*.

The Death of Charles McCauley Hoy

The cablegram received from Kuling, China, telling of the Home-going of Charles McCauley Hoy, due to appendicitis, has come as a great shock. "Charlie," as he has always been to us, was the youngest son of Dr. and Mrs. William Edwin Hoy. As a boy he grew up in China on the shores of the Tungting Lake, and learned a wonderfully quiet but close walk to Nature and God. As a boy he earned distinction as a sportsman and was later on sent out by the Smithsonian Institute for research work in the wilds of Australia. There he had some very thrilling and remarkable experiences. Then he was sent out to China for a year and a half so that he might be with his parents while carrying on research work in that district. The family was planning on a great re-union in America next year when Dr. and Mrs. and Miss Gertrude Hoy return on furlough, and Mrs. Kiaer and family plan to join them on their way back to China from Norway, at the home of Professor William Hoy in Clinton, South Carolina.

But now the re-union has been postponed. Charlie has joined David, his eldest brother, and together they wait until the other members shall fulfill their glorious work for the Master and the Great Home-gathering takes place. Our

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ON TO MESOPOTAMIA!

OUR Church is now to begin work among the Moslems in Mesopotamia. This decision was finally made at the regular meeting of the Executive Committee of the Board of Foreign Missions, held last Tuesday, September 11th, by the election of the Rev. Calvin K. Staudt, Ph.D., of Wernersville, Pa., as our first missionary. It seems providential that this brother should present himself when the efforts to find a suitable person had almost proven futile. As is well-known by all the readers of *The Messenger*, the opening of a station in the Mohammedan world has been before the Church for at least fourteen years. In the year 1909, the Board made this new work a part of its Foreign Mission policy, which was repeatedly approved by the judicatories of the Church.

The Reformed Church in America, through its Board of Foreign Missions, invited our Church to co-operate in missionary work in Arabia and Persia. Our Board deeply appreciated the invitation, and recorded its thanks for this oppor-

tunity for service in a field so full of promise for the Master, and expressed the hope that the day be not far distant when our Church would regard it a privilege to establish a Mission in Arabia. At several meetings of the General Synod this matter was presented, and in 1920, at Reading, Pa., the Board was given authority to enter into negotiation with the Reformed Church in America, for the purpose of uniting with it in missionary work among the Moslems in Arabia, and to begin work as soon as it was possible to provide the missionaries and equipment.

Since that time a new offer had come to the Board looking to the Joint Occupancy of Mesopotamia with the Boards of Foreign Missions of our sister Reformed Church, the Presbyterian Church, North, the Presbyterian Church, South, and the United Presbyterian Church. The understanding is that our Church should furnish immediately an ordained married missionary and a single woman missionary. At the meeting of the General Synod in Hickory, N. C., the Standing



REV. CALVIN K. STAUDT, PH.D.



MRS. CALVIN K. STAUDT

Committee on Foreign Missions rejoiced to know that work in the Moslem world, contemplated for many years, was about to be launched in Mesopotamia, in cooperation with the Boards of Foreign Missions of the Reformed Church in America and the Presbyterian Churches, and that here was a challenge for a missionary couple, which they trusted would soon be answered. That a host of members of our Church would hail such a step with joy, and rally to the support of this new work, the Executive Committee confidently felt, especially since several thousand dollars had already been contributed for this very purpose.

When Dr. and Mrs. Staudt came forward in response to the challenge for workers for this difficult field and said, "We will go to Mesopotamia," the Executive Committee was confirmed in its conviction that *now was the time* to launch this new enterprise. It was peculiarly significant that the Rev. James Cantine, D.D., a missionary of the Reformed Church in America, should be present at our meeting last week. He is home on furlough from Mesopotamia, but will return to the work in a few months. Dr. Cantine is located at Baghdad and expects Dr. Staudt to be his co-worker. It was most fortunate that Dr. Cantine and Dr. Staudt could have hours of interview before our meeting was held, and it was also inspiring to hear this dear brother of many years' experience testify to the

ability and worth of the applicant and to express the hope that our Executive Committee might appoint him.

Dr. and Mrs. Staudt come from a sturdy Reformed ancestry in Eastern Pennsylvania, that has enriched the life and influence of our Church as well as nation. Educationally, Dr. Staudt has run the gamut of literary attainment. He is a graduate of Franklin and Marshall College and of the Theological Seminary at Lancaster, Pa. He received his Ph.D. from the University of Chicago, where he took high rank as a scholar, and he also spent a year in post-graduate work in the University of Leipsic. His varied experience as pastor, educator and Y. M. C. A. war worker, and three years in Beirut College, should qualify him for a most effective service in the United Mission. Dr. Staudt is a man of quiet, modest demeanor, affable, and a fine personality. Mrs. Staudt has varied talents, coupled with an enthusiasm that will make her a valuable worker in any calling. Dr. William H. Hall, Principal of the American University of Beirut, pays this high tribute to our new missionary: "You came here after the trying period immediately following the war, when restlessness was prevalent in all lines of work. By your devotion, quiet power, cheerfulness, and constant loyalty you have made no small contribution to solving the problems of the lives of your students. You have won the love and respect of your



MRS. EZRA H. GUINThER



MRS. ALFRED ANKENey

NEW MISSIONARIES TO JAPAN

fellow teachers and of your students."

That the Executive Committee and Dr. Staudt may feel assured of being divinely led in this epochal undertaking, we kindly ask individual members, who see the need for this work, that they shall testify their approval and interest by liberal contributions for this specific work. May the blessing of our God rest upon this and all our work in foreign lands.

ALLEN R. BARTHOLOMEW,
Secretary.

The Power in the Young

DURING a sea-voyage, after spending hours on deck looking at the waves, the tireless worker, Edison, said: "It makes me wild when I see so much force going to waste. But one of these days we will chain all that—the Falls of Niagara, as well as the winds—and that will be the millennium of electricity." He has lived to see that day, and he must rejoice in it.

Who can look into the bright faces of the youth of our Church, without a kindred emotion welling up in his bosom—the pulsation of a new life and the kindling of a new hope! Our young people are a prophecy of what our Church will be, and do, in the coming year. The work they are now doing is the wonder of the present age, the glory of our faith and the cure for all fears.

There can be no doubt that the two greatest forces in the Church today are the young people and Missions. The one

is the expression of the zeal, vigor and buoyancy of the Church, and the other is the realization of her holiest and best life and spirit. In the young lodges the energy of the age and the hope of the Church. The future of the Church lies in the youth of the present. In view of this great truth we may well thank God for the Young People's Movement in our Church. This agency is full of untold possibilities.

Long ago the prophet spoke of the visions the young would see with the advent of the Spirit, the visions of work to be done, and St. John wrote to young men, because they were strong, to enlist their strength in the service of the Kingdom, but not until these latter days have the young people blazed forth like the lightning from one end of the heavens to the other and when their energies will be fully used in the spread of the Gospel, we may look for the millennium, and Jesus shall reign over all the world.

What William Carey did a century ago, that our young men and women stand ready to do in our day. Nothing in the Church of Christ promises so much for the future as the interest of the young in the work of world-wide missions. Certainly there is no lack of youthful vigor and earnest endeavor. There is power here with which a prodigious amount of work can be done, but we must wisely guide it. For this reason the Young People's Department exists in our Church,



MISS INA LONG



MISS F. MILDRED BAILEY

and under the capable leadership of Miss Catherine Miller, is producing fine and lasting results. I feel confident this great movement among the young has given the Church a new impulse in Christian activity. There is a zeal manifest and a grace abounding in congregations where the young are active that is a rich blessing to the work of the Lord. Christian Endeavor and kindred societies bring out the latent talents in the young. They train them to testify for Christ and to lead in prayer. They help to increase their interest in all forms of Christian service. Our missionaries in Japan and China look for recruits to the young men and women who are receiving their training in our Young People's Societies. May the Lord help the young in their efforts to forge a chain of loving service that will extend around the globe, binding the hearts of all His children in the bonds of a holy faith and reaching to the throne in Heaven from which He bestows the blessings of life, light and joy, through Christ, to all the world.

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Hospital at Yochow was named after the eldest son, the David Schneder Hoy Memorial Hospital. David as a boy wanted to become a Missionary doctor to the Chinese, but God took him. Charlie has now gone at twenty-five years of age, but they have both been living in my life and work in the Hospital, and I look forward with great joy to the time when we shall meet again and talk of all God's love and goodness to us.

The prayers of the whole Church will go up for the bereaved family, and God shall richly bless us all and draw us close, close to Himself.

WM. F. ADAMS.

Toronto, Canada.

Good Wishes

"We have always found the *OUTLOOK* helpful, interesting and inspiring. It has kept up in touch with Home, Foreign and Woman's Missionary work, and given us news up to the minute. May it continue to be successful in bringing its message. We wish more would read it."

MRS. S. MINSTERMANN.

Florence, Indiana.



CONGREGATION AND SUNDAY SCHOOL OF OUR CHURCH AT WAKAMATSU, JAPAN
REV. TAISUKE TAGUCHI, PASTOR

A Students' Summer Conference on Mount Lebanon

REV. CALVIN KLOPP STAUDT, PH.D.

MUCH interest is being manifested at present in America in Summer Conferences for young people and students. These conferences are multiplying in the land and the attendance in them is steadily increasing. They are not only delightful from a social point of view, but apparently much good comes from them—lasting impressions are made upon lives and many a helpful idea for better living and Christian service is carried away from them. It has been my privilege to be present in many of these Summer Conferences, and to be a leader and director in not a few.

Interesting and enjoyable as all this conference work is and has been in America, there is nothing, however, in this line of work which stands out in my mind so vividly and uniquely as a Summer Conference for students on Mount Lebanon, in Syria, over which I had the rare privilege of presiding. This was "the Second Lebanon Conference for Students of Christian Preparatory Schools," the first having been held in 1914, but immediately abandoned because of the war. The last year I was in Syria it was decided to reopen this Conference, and a committee was created to prepare a program and assume the responsibility of the Conference.

This Conference was held at Suk el-Gharb, a mountain village hanging on the slopes of Lebanon, and facing the blue waters of the Mediterranean Sea. Here is located a Boys' School, under the Presbyterian Mission, the buildings and grounds and athletic fields of which lend themselves well to conference work.

There was something very singular about this Conference—situations and happenings and the character thereof that are not duplicated in America. About sixty were enrolled in the Conference and these were all boys or young men. The Schools of Syria were well represented, and of the students of the University of Beirut only members of the Preparatory Department were admitted, so that those in attendance might be of the same age and intellectual development.

These young men were from Syria, Palestine, Egypt, Anatolia, Transjordan and Persia. Among them were six Moslems and a representation of not a few Christian sects. There were also twelve from the Near East Orphanages of Sidon, Ghazir, Zahleh and Homs. From the schools and orphanages represented there were, as a rule, also one or two native instructors, to whom this Conference was an uplift and an inspiration even as much as to their pupils. Indeed, if the Conference had done nothing else than to give the help and insight and joy which it gave to these teachers it would have been well worth while.

Then our program was adopted—so at least was our intention—to the particular needs of the Near East and the problems which these young men some time or other must or should face. Like unto our American conferences, we had our thrilling Sunset Meetings, where real Christian men in professional and business careers spoke of life-work choices for a Christian and the principles which should guide one in making a choice. A more impressive and more inspiring setting for an out-of-door service one can scarcely duplicate. Sitting on the—not, however, green—terraces, under the spreading terebinth, we had the entire sweep of the Phoenician plain almost from Ancient Byblus to Ancient Sidon spread out below us. And far out in the sea, the sun, a fiery ball, slowly dipped beneath the horizon, and began to cast a rosy hue and mystic light on earth and sea and sky. The historic associations that surrounded us and the wonders of the evening that enmeshed us stirred every good impulse within the soul and assisted our spirit to commune in song and prayer with the Eternal Spirit.

I sat in sunset meetings on Round Top at Northfield, on wide and spacious steps leading into College buildings, under the lofty apple tree in the campus at Auburn, under the trees by the quiet waters of Winona Lake, on the steep slopes behind Seabeck looking out upon Hoods Canal and the wild and rugged mountains of Olympia. But only one site in America,

I think, was in any way a rival to this far-off place in Syria for sunset meetings in a summer conference, and that is Inspiration Point in Tacoma, where I, too, one summer, guided a conference. Having the majestic scenery we, however, lacked the historic soil.

In Syria we, too, had our platform meetings, one in the morning and another in the evening. Our official languages were English and Arabic. When an address was in English the devotional was usually in Arabic, and vice versa. Five minutes or so were usually allowed at the close of an address to have the substance of it translated into the other of the two languages in order that those who had little knowledge of the English might get the benefit more fully thereof, and again, that those who knew no Arabic—there being a few Greeks and Armenians—might get the benefit in case the speaker used the Arabic.

We also had each day a discussion for half an hour on one of the great organizations or movements for young people. During this period a simple explanation was given by one who was a leader in one of these movements of the Y. M. C. A., the Boy Scouts, the Student Volunteer Movement, the Christian Endeavor and special student organizations such as the Preparatory Brotherhood in the University of Beirut.

Believing that the young men of Syria and Palestine and the other lands of the Near East should learn, and that very convincingly, that for the upbuilding of their lands religion should express itself not only in worship and belief but also in social action, the committee in charge prepared a special syllabus which had to do with Christianity in its social aspect. Two periods for class work were provided for—one a Bible Class and the other a class in social studies, the latter really a continuation in teaching of the first hour. For the first period of teaching there were selected for each day three Scripture passages teaching a common social principle, which after being interpreted and extracted was summarized in a few propositions and given the students to be written in their note-books. In the second hour the leader then in a most practical way applied these principles to

Syria and the other countries represented.

We then carefully graded our delegates into six divisions and made provision also for one or two classes to be conducted in Arabic. After the first session we decided upon the plan of having the first period, the Bible Classes, taught by the American leaders, and the second period, the application of the same, by the Syrian leaders, who best understood the problems of the land. To carry out this program and further the aims of the committee, it became necessary to have daily faculty meetings or a normal class where these lessons were first taught. There was thus a fine division of labor in the Conference and a fine spirit of co-operation was ever prevalent, resulting in a great measure for good.

Athletics also played a prominent part in the Conference. Excepting Sunday and another day when a hike and picnic were substituted there were basketball, football and tennis every day, and one afternoon was reserved for a great field day. Schools in Syria have their own athletic events, but it is a very novel thing to have intercollegiate contests. So in these intercollegiate contests which our athletic director had provided the spirit began to run a little too high and one day trouble developed and the game remained unfinished. Besides the boys began to use ugly words and one even commenced to curse the religion of his adversary—which is regarded by Orientals as the strongest curse—and it looked as if an evil spirit had crept into the Conference.

But we had just been studying about creating good will among races and nations and religions, of an international brotherhood, of a "league of hearts" and a League of Nations. Calling together later the delegates who were in the game and those on the side lines who became involved in the difficulties, we decided to form a League of Nations right then and there, and I was made judge of the League. In the trial opportunity was given to hear the complaints from both sides. It so developed, however, that the one whose religion was cursed adhered to the same religion as the one who did the cursing, both being Greek Orthodox which, of course was not any more serious than when in Syria, the master getting

angry at his donkey, cursed the donkey's master.

Well, the fact is that disagreements were soon adjusted, the two hostile camps were reconciled, at the advice of the judge all were made to shake hands and a new basis for competing in athletic contests was conjointly arrived at. Instead of schools and groups of schools competing against one another as heretofore, the Conference was divided into two equal sections irrespective of one's school affiliations, respectively termed the "olives" and the "cedars;" and on field day it happily turned out that the former received the banner for field events, while the latter won the hard contested football game—thus equally dividing the honors.

And when those boys made their report of the Summer Conference in their respective schools, they testified, as I heard them, that the League of Nations is *the thing*: it works, we tried it; and then with delight they related this incident.

In his address one evening the speaker waxed very warm and was somewhat unrestrained in his comparison of Protestantism with other religions. After the meeting some came to me in a body complaining about certain things which were said; they felt it was a direct attack upon their religion and the religion of their fathers. Listening for a time quietly and sympathetically, I then began to tell them that they should recall what they had been learning about good will and a "league of hearts," and that we who are the real members of the Conference want to keep a good spirit in the Conference and uphold its good name. The flurry was soon over and one of the non-Christian boys said, "We ought not to kick when we are all the time receiving so many good things and every one is doing so much for us and we are getting so much while we are here."

Then, in the closing session when opportunity was given for the delegates to tell what benefit they had received from the Conference and how they had liked it, there was none who could recall anything unpleasant, but every sentence was in praise of the Conference, its fine spirit, the good teaching, the inspiring addresses, the good athletics—the good everything. We asked for adverse criticism but none

would come forth. Besides there were many confessions of being personally helped, of a deepening of religious life, of a better understanding of the religion of Jesus Christ (made by Moslems and Christians alike) and of one's life work.

In the Conference, as I said before, were a dozen boys in khaki from the Near East Orphanages. To them the Conference was the greatest thing that ever had come into their lives. When the opportunity was given to sign cards in which one expressed a desire to do Christian work in his own country three of these boys after having previously conferred with me, signed cards. No sooner had they returned to their Orphanage when they conjointly composed a letter and sent it to me signed by all three, reiterating their pledge and their desire to enter the Christian ministry, requesting, too, that I make known their wishes to the director of their Orphanage. This I did, with the result that those consecrated young men, whose parents are dead and whose lives have been saved by the Near East Relief, were placed that fall in special schools where they could advance more rapidly and where they are now preparing themselves for a high calling of service in their own land.

The Passing of Summer

WE sigh when we think that summer
has gone—

With its life and warmth—and burst of
song

And the song birds are wise—they know
as we do—

That cold winds are coming—and snow
and hail, too.

Soon—*very* soon—they all will go
To their homes in the south—far away
from the snow—

The change has begun—but leaves all of
gold—

Will soon a bright picture to us unfold.

So let us not sigh—but welcome it all—
And like the birds—rejoice—and obey
the call—

Our call is to work—to *serve* right here—
For the Master needs *all of us*—the har-
vest is near.

ELIZABETH W. FRY.

TOKYO—SAITAMA FIELD

REV. HENRY K. MILLER, D.D.

IT was in the capital—Tokyo—that our denomination's foreign missionary work in Japan was started in 1879. Our missionaries and their Japanese associates have started four congregations in that city. In 1884 the oldest was founded in the Kanda Ward. The second interest was amalgamated with a neighboring church, and the united group, under the very able leadership of Rev. Masahisa Uemura, D.D., has developed into the large and influential Fujimi-cho church in the Kojimachi Ward. In the residential part of the Koishikawa Ward a third church was founded, which within the past year has become self-supporting. Finally, a few years ago a new interest was started in the Azabu Ward, which has grown already to a membership of about fifty.

After struggling along under adverse circumstances for many years, our oldest congregation in Kanda is desperately in need of a new church home. Their house of worship which was destroyed by fire during the recent earthquake had become totally inadequate and stood on rented ground. In order that the congregation may grow normally, a lot must be bought and a building erected thereon which will make possible the approved activities of a down-town metropolitan church. It will require not less than \$60,000 to do this.

Our fourth congregation in Tokyo has a fine lot and a commodious Japanese parsonage, but no church building. An edifice planned largely for the carrying on of Sunday School and Kindergarten work effectively will cost in the neighborhood of \$10,000.

Not only in the city of Tokyo, but also at nearby country points was church work started. Our denomination now aids seven small congregations in Saitama province—all within easy reach of Tokyo. Of these, the church in the town of Koshigaya was the first to be started. It has had many ups and downs, and is now experiencing a revival of interest. Under the present pastor, the members have become alive to the need for a suitable

house of worship to take the place of the flimsy structure now in use. \$5,000 will be needed for this purpose.

The town of Omiya is an important railroad center, where we have been working for a long time against tremendous odds. Owing to the high price of land, a suitable church lot will cost about \$5,000. To erect the right kind of church building will require fully as much more.

Urawa is the capital of Saitama province. Both it and Omiya are considered by the Episcopalians as of sufficient importance to justify the location of foreign missionaries in these towns. We have no plant at Urawa, and it will require \$10,000 to provide the local congregation with a proper church home.

At Oshi we have a church lot, but no buildings. Not less than \$5,000 will be needed for a parsonage and house of worship there.

Iwatsuki has an old church building, but it is badly located and stands on land to which a clear title cannot be secured. It is practically unusable, and might as well not exist. A new lot should be bought and suitable buildings erected thereon, at a cost of from \$8,000 to \$10,000.

Konosu is another place where our work, for lack of a proper plant, must be carried on in a rented house. A suitable plant will cost something less than \$10,000.

(Continued from Page 422)

a large church in Tokyo than a small one, and the good done will be correspondingly great.

This is a matter of vital importance to the foreign missionary work of the Reformed Church. Should not a Sunday be set apart in every congregation and charge, and all the people of the church be encouraged to make even larger offerings than they did to the Red Cross fund, for the more important spiritual side of needed relief and reconstruction work, after the most destructive calamity in history? May God grant it.

Catawba College and the Church in North Carolina

THE history of the Reformed Church in North Carolina is closely linked with Catawba College. For seventy years that institution has exerted an influence, the strength of which cannot be estimated, in the life of the Church in this state. During that time the College has furnished trained workers for the congregations of the Classis, teachers for the schools and the majority of the ministers for the pulpits. Without Catawba College the story of progress in this state, of which the Reformed Church is proud, could not have been written. In fact, without Catawba College, the probability is that there would be no Reformed Church in North Carolina today. The College has probably done more than any other one factor to keep the Church from dying here, as it died in South Carolina and in other sections of our country in which we had no schools.

It is a matter of experience that no church can long survive and do successful work anywhere without a college. Education has rightly been called the "handmaid of religion." It seems to be an essential to religious life and service. The great churches are the churches with the great schools. When our fathers came to this country it was not long before they realized the necessity for schools for the training of future leaders, and they set about the task of providing these institutions. When our missionaries went to Japan and China it was soon seen that if any impression was to be made upon the life of those countries it was essential that schools be established. And the beginning of successful missionary work, both in Japan and China, dates from the opening of the church schools.

What has been true elsewhere is true here in North Carolina in this crisis upon which we have come. If the Reformed Church is to live and render an adequate ministry in North Carolina, Catawba College must be preserved and strengthened. We cannot live and work as a Church without it. It is essential to the very life of the Church here. Therefore, it behoves every member of the Reformed

Church who believes that our Church has any right to existence and any service to render here to rally to the support of the College at this time. It may involve something of a sacrifice. But sacrifice is ever the price of life and progress. Stand by the College, and you stand by the Church. Stand by the Church, and you stand by the Kingdom of God.

MILTON WHITENER.

The Permanency of the Church

THE Rock of Gibraltar still smiles at the waves of the sea, although they have been beating against it for ages. So the Church of Christ survives, in the midst of all critics, heretics and agnostics, down the twenty centuries. It is not now a question of the perpetuity of the Church. That was settled by her Founder, when He said, "the gates of hell shall not prevail against her." The Church is the ark of salvation, but do all Christians in our day possess the mind and spirit of Him who came into the world to seek and to save the lost? May not the seeming loss of the Church's influence be largely due to a lack of proper adjustment to the changing world conditions? The work of the Church should be carried on along lines of present-day needs. The worship of the sanctuary should lead to service for the world. And such service, to be Christlike, will extend into the ends of the earth.

"If we do not fight for the truth, is not our life a useless one?"

"Be resolute in a single purpose . . . Let us advance on our knees."—JOSEPH NEESIMA.

"The indirect influence of Christianity has passed into every realm of Japanese life."—COUNT OKUMA.

"We are hungry and have asked for bread; and our old religious teachers explain the theory of baking but leave us hungry."—TAKAYAMA.

BOOK REVIEWS

Short Missionary Plays, and More Short Missionary Plays. By Margaret T. Applegarth. Published by George H. Doran Co., New York. Price, \$1.00 net each.

All those who are familiar with "India Inklings," and its captivating illustrations, in *Everyland*, know what to expect from the pen of the author of these present books. She was very right when she felt that there is a wide field and a real need for just such plays as these, which she has done so well. She has made something for every variety of missionary illustration and entertainment for the young, and something which can be easily and well produced, according to the location, and material at hand. At the outset the author gives practical suggestions, and following these no leader or group need fear to undertake rendering any or all of these little missionary plays.

China in the Family of Nations. By Henry T. Hodgkin. Published by George H. Doran Co. Price, \$2.00 net.

Study, travel and experience have equipped largely the author of this very interesting and informing book. He has been a medical missionary in China, and has served on many important Unions and Federations. He is now Secretary to the new National Christian Council for China. Any one who has sought to learn something of the Far East is well aware that China needs an able interpreter, so that this land of mystery which "intrigues and eludes the observer" may be better understood by the student and the missionary. The author endeavors to make clear the history of China, past and present, to explain and estimate the various forces which are at work in this rapidly changing land; and to create in the reader's mind an understanding point of view. One who studies this book with open and unprejudiced thought, will find himself stimulated and broadened for sympathy and appreciation, not only of the people of China, but to all races and colors. There is so much information in the book that many subjects might be mentioned, but it seems fitting to refer especially to the chapters on "Japan in China," and "China, Europe, and America."

The duty of the West is impressively set forth in the concluding chapter. Such a book is certain to create a desire for more knowledge on the subject, and it is well that a bibliography should be appended, as it is. Also the book is well indexed. Altogether, it is a most able and interesting book.

Shelton of Tibet. By Flora Beal Shelton. Published by George H. Doran Company, New York. Illustrated. Price, \$2.00 net.

It is a rare thing to have the biography of a medical missionary to the closed land of Tibet. The fine spirit of the author, who is the wife of this noble martyred physician, is most touching. After her husband is murdered by bandits she rises from her crushing sorrow to write of his work, and through the power of her pen she draws a beautiful picture of his faithful and devoted Christian life and heroic spirit. Dr. Albert Leroy Shelton was a brilliant and adventurous missionary; in his murder the cause of Christ in Asia lost one of the boldest and most heroic spirits known to missionary life in this generation. Biographies always make a peculiar appeal; and this one ranks well in its character and pathos.

Alexander Duff. By William Patton. Publishers, George H. Doran Company, New York. Price, \$1.50 net.

This is the second volume in *The Modern Series of Missionary Biographies*, and is in every respect worthy of careful perusal. The author lives in India, and therefore is in a position to deal intelligently with his subject. He has had access to a wealth of material that was not available to other writers, but his personal experience in India adds an impressive reality to the story. Alexander Duff was a pioneer in missionary education. The problems he faced almost a hundred years ago are perplexing the rulers today, and it would seem, it is the mind and spirit of Duff that India needs at this time. The biographies of missionaries afford an insight into the kind of men that succeed on the mission field, and it is significant that the conditions for effective service remain the same now as then.

BOARD OF FOREIGN MISSIONS Comparative Receipts for the Month of July

	1923			1922			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$3,911.79	\$832.17	\$4,743.96	\$4,096.43	\$257.38	\$4,353.81	\$390.15	.....
Ohio	560.00	650.00	1,210.00	1,327.23	752.11	2,109.34	.....	\$890.34
Northwest	173.00	7.00	180.00	173.75	5.00	178.75	1.25	.....
Pittsburgh	1,047.40	25.00	1,072.40	625.00	118.66	743.66	328.74	.....
Potomac	427.96	806.05	1,234.01	214.00	1,372.67	1,586.67	.....	352.66
German of East	153.00	50.00	203.00	200.00	121.54	321.54	.....	118.54
Central	150.45	150.45	300.90	675.00	433.10	1,108.10	.....	977.65
Mid-West	329.00	29.79	358.79	497.82	55.00	552.82	.....	194.03
W. M. S. G. S. .....	.....	1,243.13	1,243.13	.....	1,611.20	1,611.20	.....	368.07
Annuity Bonds .....	.....	500.00	500.00	.....	5,000.00	5,000.00	.....	4,500.00
Miscellaneous .....	.....	881.69	881.69	.....	.....	.....	.....	881.69
Total	\$6,602.15	\$5,175.28	\$11,777.43	\$7,800.23	\$9,776.66	\$17,585.89	\$1,601.83	\$7,410.29
					Net	Decrease		\$5,808.40

Woman's Missionary Society

EDITOR, MRS. EDWIN W. LENTZ, 311 MARKET STREET, BANGOR, PA.

An Epoch-Marking Disaster

ON Labor Day the city dailies gave their front pages to the great Japan disaster; by the end of the week the subject had moved across the page to the last columns. But our hearts were different. Each day we found ourselves discovering a new anxiety as we took inventory of our relatives, friends, interests, property. How the strain decreased when we had word that our missionaries were safe! The word released the pressure and we threw ourselves into Red Cross relief with a real satisfaction that we were doing the best for the present. Naturally the word that our missionaries were safe made us think of our thankoffering.

This epoch-marking disaster brought Japan nearer and made her dearer than she had ever been. We allow ourselves to accept in a matter-of-fact way accounts of mighty scientific discoveries; of vast enterprises that commandeer the wealth and resources of men and women, and it takes a stupendous happening before it can be used as a basis for the reckoning of time. We recall that but 2,000 lives were lost when Pompeii was destroyed. By the art of Sir Edward Bulwer Lytton the destruction of Pompeii will be schoolboy and schoolgirl knowledge when greater catastrophes are forgotten. In a comparative table of destructive outbursts of nature, Vesuvius and Pompeii would have secondary place, but Lytton's imagination made alive the events recorded in "The Last Days of Pompeii" and in a familiar way we speak of things that preceded or followed that occurrence. It was not the greatness of the destruction which makes us remember, but the power of Lytton's pen. Not so with the destruction of Tokyo. We say "before the San Francisco earthquake," "the great World War," and now it will be before and after the destruction of Tokyo and Yokohama.

Although our missionaries are unharmed, it takes no imagination to foresee the difficulties of the confusion into which they have been plunged. They need our earn-



WOMAN'S MISSIONARY SOCIETY, SALEM EVANGELICAL REFORMED CHURCH,
BUFFALO, NEW YORK

THE FIRST SOCIETY TO REPORT EVERY MEMBER A SUBSCRIBER TO 'THE OUTLOOK
OF MISSIONS'

est prayers that they may have the strength for what looks like a *supreme opportunity to serve*. The reconstruction may mean that Christian Churches and Schools will be more adequate and missionary enterprises counted far better than before the catastrophe.

Our Thank-Offering

Some Women's Mission Boards do not designate Thank-offering objects; the Thank-offering goes into the regular fund. It does seem, however, that there is an affection for the things we call into existence through the Thank-offering, and because of this we should be informed on the designated objects.

We recall several efforts to raise money for a Woman's Hospital at Yochow, China. The need for it was told and retold when Dr. Hoy was here on his last furlough. Now the hospital is to be builded of Thank-offering and it surely will demonstrate the spirit of the healing Christ.

Then the Schaff Memorial Fund—what connection has it with the Thank-offering? Records show that the Sunday-school reaches more children than all combined Christian organizations. We like to think that in five years \$12,000 of our Thank-offering shall become a perpetual 5 per cent interest-bearing fund to establish and carry on Sunday-schools for the children.

We look with interest to the Thank-offering of the Girls' Missionary Guild and the Mission Band. In 1919 the Thank-offering enthusiasm became contagious and spread to what was then the Auxiliary and the Mission Bands. That year the girls' Thank-offering doubled and became \$1,200 and three years later the \$1,200 was multiplied by three. We prophesy \$5,000 for the Girls' Missionary Guild and a full \$1,000 for the Mission Band. We know an elementary Sunday-school that is raising money toward the equipment of the Children's Ward in the Thank-offering Hospital. The children are listing the equipment on the blackboard and bring Thank-offering every Sunday.

The Thank-offering is greatly needed, and each local Treasurer should forward it to the Classical Treasurer immediately after the meeting. Last year something over one-twentieth of the Thank-offering

was received up to January 1. To hold the money is wrong. Which object shall wait for the delayed funds? Shall the Community House go without furniture? The Hospital be delayed? The Migrant workers wait for their salary? The teachers for theirs? The kindergarten children miss their opportunity? Please send the money immediately.

NOTES

During the summer a professional photographer took a large number of pictures for stereopticon slides at the six camps where the Council of Women for Home Missions, acting for a number of co-operating denominations, employs teachers to introduce standards of right living among Migrant Farm and Cannery Workers. These slides, with the accompanying interesting lecture on the methods of approach and the things accomplished, will make a worthwhile evening for the Girls' Missionary Guild, inasmuch as they have financial responsibility in the support of the work. It is gratifying that the girls should be doing this because it fits into the general plan which aims to make this Migrant Work the particular Home Mission responsibility for girls in college and out of college.

Some day the girls of America will be doing this work by themselves. May that time come quickly.

* * *

Wanted at Once.—Six hundred and seventy-four Literature Secretaries to send in *at least one new name* during the month. In 1922 twenty-three names were recorded upon the Honor Roll. This meant that number of persons had sent ten or more subscribers for THE OUTLOOK OF MISSIONS.

* * *

S. Catherine Rue, in *Home Missions Monthly*, says: "Every Secretary for Literature who accepts the honor of office conferred upon her by the members of her



MISS J. MARION JONES
LITERATURE AND STUDENT SECRETARY

society does so knowing she is expected to work along definite lines to raise the missionary intelligence in the organization."

* * *

"Loyalty Luncheons" are being used by the Woman's Missionary Boards of the Baptist Church to stress the immediate needs in their mission fields. Luncheons are arranged in nearly all the large cities in this country. Four Board members are present at each luncheon and each member delivers a message upon some definite phase of work. "Echo Luncheons" in the smaller cities and towns are made occasions to pass on the messages to the women in the local missionary societies. Four women are selected to be the bearers of the original messages. Each woman impersonates a Board member and from the notes taken at the "Loyalty Luncheon" delivers as nearly as possible a like message at the "Echo Luncheon."

* * *

We had an illuminating glimpse into a clergyman's desire for Church union. In making a Social and Religious Survey of American villages this summer two students found a congregation with seven members, five of whom belonged to the pastor's family. In conversation he said: "Yes, I favor Church union—of course, there are certain principles for which I would always hold out."

* * *

A letter from Karuizawa, dated August 1st, gives an interesting account of the reception held the previous afternoon in

honor of Dr. and Mrs. George W. Richards at the cottage of Rev. and Mrs. Henry K. Miller. About one hundred guests from our own and other missions welcomed them to Japan.

* * *

Miss Iske writes the following explanation: Under the rulings of the Woman's Missionary Society of General Synod, the Mission band age is now birth to twelve years, *inclusive*. After their thirteenth birthday anniversaries, girls of the Mission Bands may become members of the Girls' Missionary Guild.

* * *

The prayer for the month of November was written for the Prayer Calendar by Mrs. Joseph H. Apple, wife of President Apple, of Hood College, Frederick, Maryland.

* * *

Although the Educational Institutes this year will be held under the auspices of the Classical Society, a suggested program and a forum questionnaire have been prepared by members of the Educational Commission. Upon request to Mrs. C. A. Krout, Tiffin, Ohio, these will be furnished to the Classes that hold institutes.

W. M. S. Department Quiz

(Answers will be found in this issue)

1—What interesting fact is recorded about a building contractor?

2—Give the value of the play instinct to the young—to the older.

3—Mention three things about the girl who wrote the history of Chen Deh Girls' School.

4—By whom was a Hungarian widow in Northampton Co., Pa., aided?

5—What do we mean by the "Mothers' Assistance Act"?

6—What event marked July 31 among the missionaries at Karuizawa, Japan?

7—What does S. Catherine Rue say of the Literature Secretary?

8—Read or repeat the sentiment upon the sundial which stands on the campus of a New York College.

9—Mention three thankoffering objects.

10—What makes Americanization slower with Hungarian women than for the other members of the family?

JAPANESE COMMUNITY HOUSE, SAN FRANCISCO

News Items

ERECTED BY W. M. S. G. S.

The Japanese Community House and Educational Building in San Francisco is rapidly nearing completion. The project has been before the Church for some years, but it is now almost a reality. And a magnificent reality it is. Not that it is luxury and grandeur, but a plain, simple structure, with but one end in view—*utility*. This plant is the gift of the W. M. S. G. S. of the Reformed Church in the United States, and represents a Thank-offering Gift of the generous women of the Church. It is a great memorial to these women of faith and works.

CONTRACTOR

The building contractor is Mr. W. Walters, a prominent layman of the United Presbyterian Church. Mr. Walters has for many years been a tither in precept and practice. He is erecting this plant on a 5 per cent basis and takes a joy in it because it is the work of the Lord in San Francisco. He daily exemplifies the principles of Stewardship in his task.

WHY

When the glad day of dedication comes, when the plant is complete in erection and furnishings, it will be set apart to the "Americanization and Christianization" of the Japanese in San Francisco. A noble task. The opportunity among the Japanese on the Pacific Coast has largely shifted from the incoming to the second generation. This is a delicate and an exacting task, to say the least, and yet one *freighted with rich rewards* in every possible way. This second generation responds, if properly appealed to and sufficiently challenged, with a keen and alert mind and a soul that is aglow with vigor and action. However, the worker must know his task, his fellowmen and his God. He must have personal equipment.

THE BUILDING

The building is a two-story stucco and frame structure. It is imposing and sensible in appearance. It is totally devoid of the unnecessary and at once gives the



MRS. BELLE H. DE COMP
Kindergarten Teacher, San Francisco,
California

impression of a physical, mental and spiritual workshop. Within its walls will be found ample provision for a kindergarten, domestic science, sewing, music, class rooms, dining room, woman's club, girl's club, boy's club, a standard gymnasium, shower baths, reception room and general offices. *The whole of man has been kept in mind*. The floor plan and lay-out are second to none. Each room has a flood of light and air circulation. It will be steam-heated, the fuel being gas.

Miss Mollie Lantz is the organizer of a Girls' Missionary Guild at St. Paul's Reformed Church, Edinburg, Virginia. The President is Mabel Miller.

A Mission Band was organized at Trinity Reformed Church, Basil, Ohio, by Mrs. G. H. Roley. She is also the leader.

Form of Bequest

I give and bequeath to the Woman's Missionary Society of the General Synod of the Reformed Church in the United States, of which Mrs. Lewis L. Anewalt, of 814 Walnut street, Allentown, Pa., is treasurer, the sum of.....dollars.

A Chinese Girl Speaks of Her School

The following account was written by a girl of fifteen in her first year in High School. She entered school when she was six years old. Her father is dead and her mother is a servant in one of the missionary families. The girl was engaged when she was an infant, but the mother says the boy to whom she was engaged has not been heard of for a long time, so the engagement is considered off. The girl wants to finish High School and teach.

(Please take notice of the pictures on the inside of the cover page and page 351 of the August OUTLOOK OF MISSIONS.—Ed.)

THE HISTORY OF CHEN DEH GIRLS' SCHOOL

OUR school was opened by the Reformed Church in the United States in the year one thousand nine hundred and seven. The first principal was Miss Reifsnnyder. At first there were only a few students. They were all in the Lower Primary grades. Then Miss Reifsnnyder was married and Miss Spangler came to be the principal of the school. At that time the school had many classes, but all were Lower Primary. Later Miss Messimer came to be the principal of the school. She had Miss Bridenbaugh to help her. At this time the school had both Higher Primary and Lower Primary grades. Then two girls, Swen U Ing and Swen Long Ing were graduated and Miss Messimer sent them to study at Fuh Hsiang High School in Changsha. After five years Miss Messimer went back to America. At the end of the year when she returned Miss Sellemeyer came to help

in the school. At that time the school had many students. There are seven grades, so the teachers could not teach so many lessons and invited other teachers. Then two students, Wan Lu-Deh and Tong Bao Shu, finished the Higher Primary grades. Miss Messimer also sent them to Fuh Hsiang High School to study. After one more year our school opened a High School, too. Now our students shall not go to another place to study and that will be very good for our school. The second time Miss Messimer went to America, Miss Sellemeyer was the principal and Miss Walborn helped her. Last year Miss Messimer came back. There were very many girls who wished to study in our school, but it was too small. Now we are building a new school. The new school will be finished in the autumn. All these things are the Lord's blessings and they make us very happy.

TENG UIN HSIANG.

MISSES
WEIL AND
TRAUB, OF
OUR CHINA
MISSION

PHOTO
TAKEN AT
W. M. S.
GENERAL
SYNOD



The Student Volunteer and the Immediate Task

E. WARNER LENTZ

GILBERT CHESTERTON, while on his recent tour through the United States, never seemed to tire of telling this very quaint anecdote of Mr. George Moore. Moore was pounding loudly at the door of Yeatts, the Irish poet, and as he heard the latter approaching, he said: "Don't come. I don't want you. I am merely doing this to disturb the neighbors." It seems as if so much of the present-day censure is just that; many of the criticisms of the motives of Volunteers have been nothing more than efforts to "disturb the neighbors." But there is a place for judgment, and especially is there an opening for it when our present actions are linked up with our future hopes. We exhibit too much enthusiasm for mere surface phrases and far-distant hopes and too little for basic fundamentals and immediate needs. If some sense a "knocking" in this, may they know, first of all, that it has a deeper motive than the disturbance of the neighbors. It is a knocking at the hearts of Volunteers in order that we may see something of the tasks which are immediate.

One does not have to travel far from the great Ghettos of New York, with their seven hundred thousand souls, to get to a smaller one of about seven hundred. Here, too, are found the "Wop" and the "Hunky," and yes, here, too, are found the same blue bloods of the larger center. The blood of the first is not blue, but it is red, wholesomely red, and it is this which some of us seem to forget. How easy it is for those "who toil not, neither do they spin," to see no deeper than the dirt and the smut.

The problem which we students of America are facing at the present time must not be the betterment of the far-off "heathen." For us that will wait until we get through school and are "over there." The real problem is: Whether American students are virile enough to see the same challenge in the "heathen" in the West as they do perhaps in the brother or sister in the distant East?

In this similar Ghetto of seven hundred

are two families. Pietro, a new American, is the head of the one, and a godly clergyman of the other. For nine years Pietro has been burying himself from sunrise to sunset in the steel mill, and Mrs. "Pete," yellow as the coal-oil lamp and worn out with incessant coughing, sews her soul day by day into the company shirts. Yet there is no money, and two boarders have to be taken in. Two boarders to share a room with Pietro and his wife, and Nick and Marie. A bed and four chairs vie for places of supremacy with a smoky stove, a rickety table, some chairs and boxes. The goulash harmonizes in mixture of elements and color with the other appointments and conditions, and is served seven days a week, the chief factor behind the stunted growth of the children. There had been four other children, but these died; "malnutrition" was the reason given on the dietist's record, and this interpreted in every-day language meant that the babies were raised on coffee, the emblem of freedom and aristocracy, instead of wholesome milk. The youngest child died in spasms. It had cried for some bright red pop at the last festival of the Sacred Virgin, and one drink dried the eyes, and, yes, closed them forever.

The picture is sordid at still another point. Marie is fourteen and is soon to marry the boarder. It is to be a "big day" for all but the girl, who has disliked her future "man" ever since he became a boarder. "He has been too fresh." But the day has been set and some dresses have been bought on weekly payments, and what does it matter if a girl of fourteen does not like her "man"?

All this is down in the valley. Up on the hill is another home, also built by the mill owners, but fitted with more than creaky beds and bags and rickety tables and store boxes. There is no goulash, and filth does not ooze out from every pore. Everything is splendid and on every hand is something which bespeaks of refinement and care. Here, too, are two children—boys, who are Juniors in college. Both

have heard the faraway call, and, as one said: "I feel the desire to serve others. Commencement and India shall see its fulfillment." Commencement? India? Why wait? One said that the call came clearest when he saw the pictures of squalor and pain, and when a missionary told him of the need. He saw it "over there," and we see it "over there," but to it "over here" we are blind.

Jesus Christ many years ago saw the need of His world and He went far and wide to minister to it. But He saw it also in His home. Time and again He returned to His own Galilee and there healed the bruised and the sorrowing. And if we are to follow Him then we, too, must carry help and cheer wherever we are. "Commencement" and "India" and "tomorrow" will never allay the pains of today.

Just a few weeks ago I came upon a sundial on a campus of one of our New

York Colleges, and as I read the words upon the face they became my prayer:

The shadow by my finger cast
Divides the future from the past;
Before it stands the unborn hour
In darkness, and beyond thy power;
Behind its unreturning line,
The vanished hour, no longer thine;
One hour alone is in thy hands,
The NOW on which the shadow stands.

"The NOW"—for what does it stand? Does it represent service or just thinking? Unless a "heathen" in the West has the same challenge as he would have in the faraway East then we have misinterpreted the last great challenge. The Master said "all the world." Let us be fair to God and to man by assuaging immediate pains now where we are and future pains when we come to them. With this as the goal of our apprentice periods, we will fit ourselves wholly for the real tasks of the future.

THE MAGYAR WOMAN'S PROBLEMS

(To be used with Chapter III, "The Magyars in America")

The Language Problem

"Top floor is family nobody understand. No Italian; no American. Talk nothing. Understand nothing. Very clean. Very good, but know nothing at all." Mrs. Galberdine spread her hands in a gesture of helplessness as, with lifting brows and shrugging shoulders, she made this report to the Neighbors' League member who was teaching her English. The visitor found her way to the top floor, where she met a Hungarian woman, who regarded her earnestly with keen questioning in her eyes.

The census-taker had been there and gone and come again. There had been a long wait for an interpreter who failed to appear on the appointed day—then a list of questions to be answered, with many attempts to explain, but which did not explain.

Strange Customs

Picture yourself coming from an isolated farm in Hungary to a great, throbbing American city. You'd never seen a street car, heard a telephone, or heard of traffic regulation. You couldn't speak a word of English, either. Would you really need help, do you think?

"Old Country Style"

If the woman is a mother she stays in the home. Goes nowhere. Her children and her husband go out to school or to work; they soon get some knowledge of the English language and customs of the city in which they live, but the mother is too tired and too busy even to learn from them. Many a foreign mother sees her children growing less respectful and even ashamed of her because she is "old country style." She does not understand the character of the children who come to play with her children and mischief can be plotted right under her ears, for she cannot understand the conversation. In just such conditions young offenders have grown up in back streets. Another peril is the stranger who calls upon her young daughter. Sometimes this stranger is a well-dressed young woman; sometimes a well-dressed young man. She has no way of knowing the traps set for young women and especially for young foreign girls.

These are only a portion of the problems which face the Magyar woman in the first years of her life here in America. *What is our duty to them?*

—Adapted from various leaflets, etc.

Standards of Public Aid to Children in Their Own Home

(To be used with Home Mission programs)

NORTHAMPTON County, the seat of the Bethlehem Steel Works, is one of the nine communities studied by the Children's Bureau of the United States Department of Labor in its survey of "Standards of Public Aid to Children in Their Own Homes."

The report of this survey, just made public, describes the methods developed in Northampton County in giving help to mothers with dependent children as suggestive for other counties of a similar type—that is, counties containing medium-sized and small cities, towns and rural population.

Pennsylvania gives public aid to widows and certain other mothers with young children under the "Mothers' Assistance Act" of 1919. The act provides that the Governor shall appoint county boards consisting of from 5 to 7 women each, which are responsible for the local work. These boards are supervised by the State Department of Public Welfare.

Of the Northampton County Board of Trustees, the Children's Bureau report says: This board "consisted of seven women, who devoted considerable time to the work and were deeply interested in it. They served without pay. The board employed an executive secretary, who devoted her full time to the work of investigation and after-care of the families. The trustees themselves also did a great deal of volunteer work. Each of them took considerable responsibility for the welfare of one or more families, making friendly visits, arranging for medical care, and at times raising special funds from private sources when it became necessary to furnish more aid than could be allowed under the law."

All applications for aid were investigated either by one of the trustees or by the executive secretary, who reported back to the board of trustees. The amount of aid given to the mothers was based upon a careful budget, and allowances being paid at the time of the study ranged from \$15 a month to \$70 a month, the average for each child being \$10.17.

At the time of the study 30 families with 132 dependent children at home were receiving allowances. In 28 of these families the fathers had died, in one he was insane, and in the other incapacitated.

Ten of the mothers were foreign born, 6 born in Italy, 2 in Hungary, 1 in Lithuania, and 1 in Russia.

The board members and executive secretary gave the mothers advice about food and health habits, kept in touch with the children at school, helped them to find work when they became old enough to leave school, helped mothers who spoke only a foreign language to learn English, and all the mothers to find recreation for themselves and their children.

A group of families were selected for special

study by the Children's Bureau investigators, with preference to living standards. Some of the results of this study are:

Housing was reported as "excellent" in most instances; household equipment was adequate in nearly all of the homes; the food habits "showed the careful instruction which had been given in diet; no family had less than one quart of fresh milk daily and all used butter"; most of the families also had vegetables nearly every day and meat from two to six times a week. Both mothers and children were neatly dressed; most of the homes were clean and orderly.

A number of cases illustrating the good work which had been accomplished through the Mothers' Assistance Fund are included in the report. In one case a Hungarian mother who spoke no English had, at the time of the death of her husband, been left helpless with five small children. She had no way of managing except to crowd all the children in one room of her house and fill the others with lodgers. She was granted aid, had been moved into a flat for her family alone, and was learning English.

The Mission of Missionary Hymns

Did you ever think of the great work Missionary songs have played and are still playing in the great field of missionary endeavor? Perhaps it will never be known this side of eternity of the number of people who have been moved to dedicate their lives to the missionary cause through the influence of some live, stirring missionary hymn sung feelingly and in the Spirit. We are sure they are many. Perhaps not all who were thus moved had the opportunity to go out on the firing line in active service. But they have supported the work faithfully by the means at their disposal and thus if they have not gone themselves they have helped others to go. Who can sit under the appealing sound of such missionary hymns as "From Greenland's Icy Mountains" and "Speed Away" and many others that could be named without being moved with compassion for the multitudes who are without a saving knowledge of the Gospel of Jesus Christ? Let us put the proper value upon the mission of the missionary hymn.—*Gospel Herald*.

THANK-OFFERING DEPARTMENT

MRS. ALLAN K. ZARTMAN

1354 Grand Avenue

Dayton, Ohio

A Thank Offering Message from the North

SAULT STE. MARIE, MICHIGAN

It is a most difficult thing to compare the scenery of one section of this great country with that of another. We are fascinated with new things and unfamiliar pictures, but we are very apt to remark, "After all, there is no place like home."

On the 21st of July we started for the missionary conference at Tiffin, where we met many old acquaintances, and wandered over old familiar paths. From year to year we have enjoyed attending this conference and have received inspiration and help from it. This year was no exception.

After spending ten days in Tiffin, we left with faithful "Henry," for the north, stopping a night each at Detroit, Bay City and Alpena, reaching Mackinaw City Friday, August 3. Strangers in a strange land, we entered a little grocery and asked to be directed to a good hotel. The clerk at once informed us that he would take us to a good place. We followed his machine as closely as we could through the thick dark forest, over a narrow winding road to a delightful Inn, "Wawatam." There we rested in this deep woody nook with the odor of pine and cedar all about us. How wild and primeval everything seemed to us! But the seclusion and far away feeling was soon dispelled around a roaring fire of pine logs in the great open fireplace, amid free and unrestrained sociability. Every person is your friend and interested in learning where you come from and where you are going. How strange that we should find this ideal spot in which to rest and spend the Sabbath. Surely we experienced the verification of that sweetest promise, "I will guide thee with mine eye."

On the sunny beach of the Straits of Mackinaw, we held our Sabbath morning service, thanking our Heavenly Father for His thought of us.

On Monday morning we ferried across the Straits to St. Ignace, and continued our journey to Sault Ste. Marie, where we spent a most delightful vacation last year. This is the oldest town in the United States west of the Alleghenies, with the possible exception of Santa Fe, N. M. It would be impossible to give the historical setting of this unique little city in this brief space. Indian tradition fixes this as the landing place of the first white man in these regions.

We visited a number of Indian villages, on both the United States and Canadian sides. It is impossible to understand how they can exist under the awful conditions of poverty and dreadful isolation. I shall never forget how their faces lit up with glad anticipation as we approached their forlorn homes. The mountains sloped down within three hundred feet of the waters of Whitefish Bay, and on this narrow strip of land lived four families of the Chippewa tribe. The father of one family was able to converse in our own language and through him we learned of the deprivations and hardships endured by them. Twenty-five dollars in advance is the price of a doctor's visit, and the school taxes are paid, but no teachers nor school houses are provided for them. The strip of land is yellow sand, and no amount of cultivation can make it productive. It is a very noticeable fact that most of these reservations are in places of this description, whether from choice or compulsion we cannot tell. After this friendly visit as we were taking our departure, the little daughter ran up to Mr. Zartman and placed a stone in his hand, a piece of flint which their ancestors used to kindle their fires. It was a "thank you" gift, the best she had to give. In these lonely and forlorn hearts there was the grace of gratitude. In these haunts of solitude we found responsive souls.

My special message to the women of the Reformed Church is this—that we who enjoy so many good things, comfortable homes, happy surroundings, gardens, orchards and fertile fields, privileges of churches and schools should feel constrained to make preparations for a generous thank offering. The time is drawing near when the boxes will be gathered in. They should be filled to overflowing with coins, dimes, quarters and dollars, as expressions of appreciation for many special blessings.

I would plead again for a thank offering sufficient to meet all the appropriations which have been made as well as to cover the entire expense of the Community House in San Francisco, and the Women's Hospital in China.



Literature Chat

CARRIE M. KERSCHNER

"Send by return mail, special delivery. Do not delay a minute," is significant of the days in which we are living. A constant rush! This chat always contains suggestions for help at least two months in advance of the time when they are needed. If ordered soon after, delays and disappointments are avoided.

December Meeting

We are particularly interested in the religious life of our Hungarian people. Use only the statistics called for in the Program Outline. Visualize them on a blackboard or chart. "Glimpses Into Hungarian Life" (Pages 9 to 22) furnish many different side-lights on this phase of their life. How many Hungarian deaconesses and teachers do we support?

Once again an announcement is made about the Thank-offering material. "Broken Bridges," the new Pageant requiring five characters, sells for 10 cents each; the Service, "Among the Sheaves," is 5 cents, 50 cents per dozen, \$2.00 per hundred. Mrs. Zartman has written a dialogue entitled "Every Grain of Corn Counts" (5 cents), and a new story, "Barriers Forgotten" (15 cents). "Post Card Reminders" are 15 cents per dozen. Invitations, 35 cents per hundred, and Thank-offering Envelopes, 25 cents per hundred.

The Interdenominational Suggestions to Leaders for "The Child and America's Future," "Japan on the Upward Trail," and "Creative Forces," are in stock, 15 cents each.

"How to Use," is a book of suggestions for both "The Woman and the Leaven" and "Creative Forces," 15 cents.

"How to Use the Honorable Japanese Fan" is contained in the Mission Band Packet (50 cents), which we hope all interested in work among the children have ordered. Separately the "How to Use" sells for 15 cents.

"Better Americans" is a book for leaders only. It is the first volume in a three-year cycle of the "Better America Series." Cloth only, 60 cents. "Helping Unele Sam" (Primary Picture Stories), 50 cents; "America at Home," "Orientals in the United States" (Picture Sheets), 25 cents each, will be found helpful for use with the course on "Better Americans."

"Young Japan," by Mabel Gardner Kerschner, is a handbook for leaders of Intermediates. The statistics, data, suggestions and stories can, however, be used in any Missionary Society. When the Senior Circle of the Girls' Missionary Guild is studying "Japan on the Upward Trail" the Intermediate Circle should be using "Young Japan." Price 40 cents.

Have you ordered your Prayer Calendars? 20 cents each in quantities of less than a dozen, \$2.00 per dozen.

The new G. M. G. Handbook sells for 10 cents. Have you secured your copy?

Miss J. Marion Jones, our new Literature and Student Secretary, will be glad to offer any advice and give suggestions for the use of literature, but everyone is asked to remember that all orders from Eastern and Potomac Synods must, as usual, be sent to Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. All other Synods please order from Woman's Missionary Society, 8 Remmele Block, Tiffin, Ohio.

Girls' Missionary Guild

MRS. J. EDWARD OMWAKE, SECRETARY

"The Child and America's Future"

CHAPTER III

THE play instinct is found in young and old alike. To the former it means growth and development; to the latter the recreation of tired and worn bodies and minds.

Page 60 cites some of the positive values of play in the development of a child.

Opportunities for play are needed everywhere: the city problem, pp. 64-72; the country problem, pp. 72-74.

Discuss the place of motion pictures in the play life of a community.

1. Have they any educational value?
2. What is the play value?
3. What are some of the positive injuries?

What is the difference between work and play? Show that play is spontaneous, free, natural, while work is something that is imposed from without.

Child labor (as defined on p. 83) must go. "Education is the business of childhood." The most effective weapons for dealing with child labor are the compulsory school laws, and a constructive program of both work and play; p. 87.

Discuss the problem of delinquency and its causes. Let us remember that "In retracing the tortuous path of the youthful criminal it is seldom found the trail leads back to the playground, the diamond, the athletic field or the community center. What can the Church do to meet these needs of growing Americans!"

• • •

For the benefit of those who do not know, I wish to call attention again to our *new name*, *Girls' Missionary Guild*, instead of *Young Woman's Missionary Auxiliary*.

The new Handbook for Girls' Missionary Guilds is now on sale at both of the literature depositories. Price 10 cents. Every Guild should have a copy of the Handbook.

* * *

Please remember that November is Thank-offering month. Our Thank-offering challenge for this year is money enough to complete the Kindergarten Building at Yochow, China, and the furnishing of the Girls' Club Room in the Community House, San Francisco. Last year the Girls' Thank-offering amounted to more than three thousands dollars. Let us try to make it four thousand this year. *We can if we will.*

Information for Literature Secretaries

We are discontinuing the sending of individual notices to subscribers whose renewals are secured by the Literature Secretary. We are therefore dependent on *you* to see each of your subscribers, and hope at the same time you will succeed in adding a few *new* subscribers to your list. Has your name appeared on the *Honor Roll? Ten New Subscribers* will place it there.

HONOR ROLL

The following have sent us Ten or more New Subscriptions to *THE OUTLOOK OF MISSIONS* during the past month:

MRS. HARRY W. HOFFMAN, Easton, Pa.

MRS. NORMAN STAMBAUGH, Porter's Sideling, Pa.

MISS ELSIE A. WAGNER, Philadelphia, Pa.

MRS. E. O. YOUNGEN, Ragersville, Ohio.

The list of 14 new subscribers secured by Miss Wagner represents the first subscribers from St. Johns', Frankford, after a week's special effort. "It can be done!"

Three Societies have reported every member a subscriber:

Salem, Buffalo, N. Y.

Emanuel, Lincolnton, N. C.

Dubbs Memorial, Allentown, Pa.

The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

Creation and Use of Wealth and the Thrift Idea

IF there are any lessons worthy and specially necessary to be taught to young Americans they are as indicated in the third and sixth sessions of "Better Americans." There are a number of ways to teach a lesson. In the case of these lessons, namely, the creating of wealth and the right use thereof, and the inculcation of the idea and habit of thrift, the *end sought* has not been attained by a talk and lesson conversation on these topics, or by telling a series of illustrative stories about those who were and are historic examples of thrift and of the acquisition and right expenditure of wealth. When we have so taught, we have just *proposed to reinforce* our teaching and to put thereon the cap-stone by following out a *program of practical applications* of thrift and earning principles, with a view toward the application of what has been amassed toward the needs of Missions. This procedure will train for *better citizenship*, will teach the desired lessons *permanently*, will be *altruistic* in spirit and can be altogether consonant with Missions by *supplying its needs*. Here, then, is a *project not to be omitted* from among the number of those chosen. If there are no other thrift and earning activities that occur to you as possible for your Band, why, then a *saucely directed campaign* of saving of *waste paper* and *metals* is not more inglorious than lucrative. It could be brought to a common place for storage, or sold directly from the children's individual homes. Even this activity will probably appeal to children sufficiently to keep the interest and attendance of some that might be different to the nobler motives of the work.

Furthermore, are you making use of *posters* and *pictures* and picture-sheets to the extent of value there is in their use?

In making *scrap books*, see that the child has in mind the *use* to which that scrap-book is to be put and it will govern the selection of pictures that will go in it. Is the scrap-book for Kindergarten in San Francisco or in China or in Japan? Is it for the Indian School? For the Jewish center in Philadelphia? For some local hospital or foreign mission hospital? In this connection you should reread your folder, "Practical Activities for Missionary Societies." If you never read this leaflet, send for it to your nearest depository. It is *free*.

A Suggestion for Classical Institutes

1.—GREETINGS TO SECRETARIES. Tune—"Here we go 'round the mulberry bush."

1—We've come to our annual Institute, Institute, Institute,
We've come to our annual Institute, at the call of Mercersburg Classis.

2—Our Secretaries are here, you see, they've been as busy as can be.
Their services are given free—all for Mercersburg Classis!

3—Mrs. Hermann sells Literature—Missionary Literature;
She's sold a great deal, but she still has more—enough for M. Classis.

4—Mrs. Guy has a Thank Offering box; it's not very large, but it helps just lots!
Delivered to anyone free of cost. They're fine for Mercersburg Classis!

5—Mrs. Fahrney just hates moonshine, alcohol, and beer, and wine;
She's working for Temp'rance all the time—Francis Willard of M. Classis!

6—Mrs. Omwake's Y. W. M. A. is helping the girls in a four-fold way;
"Our work is delightful," we hear them say—these dears of M. Classis.

7—Miss Mary Faust loves the kiddies dear; we wish she had one hundred here!
Her Mission Bands are very dear to the tots of Mercersburg Classis.

8—Mrs. Teel sells Life Membership in Gen'r'l Synod. Take a tip
And come and see her right on this trip, and enroll thro' M. Classis.

9—Miss Carrie Dittmann's Historian; she makes men like Bancroft run!
She gives us facts mixed with lots of fun, and it's all about M. Classis.

10—Mrs. Hendricks is not content with anything less than 100 per cent;
So organize to your fullest extent for this leader of Mercersburg Classis.

11—We must not forget Miss Mary Rhodes—she gives us Publicity, everyone knows;
Because of her "write ups" attendance grows at the meetings of M. Classis.

(Spoken) But we need Mrs. Ziegler to lead us you see
She tries to plan wisely for you and for me.
Ask her, and she'll tell what it means to be

(Sung)—The Pres'dent of Mercersburg Classis! (Same tune as above.)
(Sung immediately after above lines.) Tune—"Tramp, Tramp, Tramp."

Work, work, work with Mrs. Ziegler, she's a leader brave and true;
If we follow faithfully, she will lead to victory.
Join our marching ranks—God's cause hath need of you!

2—Cheer to Mrs. Krammes.

Mrs. Krammes, did someone say? Well she's here, and here for all day!
We're happy to greet her, we love her so;
She's Pres'dent of General Synod, you know.
(Sung) Same tune as above.

Work, work, work with Mrs. Krammes, she's a leader brave and true;
If we follow faithfully, she will lead to victory.
Join our marching ranks—God's cause hath need of you!

3—*Song to Hostess Society.* Tune, "Maryland, My Maryland."

We've bro't our annual Institute to Mercersburg, dear Mercersburg;
 We trust that we may do you good—W. M. S. of Mercersburg!
 You've giv'n a welcome warm and free, you've shown your hospitality;
 We feel your deep sincerity—W. M. S. of Mercersburg!

4—*Cheer to Mrs. Harris.*

We wouldn't embarrass our dear Mrs. Harris, but really, don't you feel
 That if we'd do all she wants us to, we'd have to have nerves of steel?

(Sung) Tune—Last three lines of "Tramp, Tramp, Tramp."
 But we'll do it; yes, we will; and our lives with "Service" fill.
 "Service unto others" is the Master's will.

5—*Song: "Enlightened Childhood."* Tune—"Carry Me Back to Old Virginny!"

1—Amid the joys of "larger service," service for needy ones in
 God's great harvest field,
 Have we, perchance, failed to think of the youthful—
 Those who in tender years a fruitful life may yield?
 Have we forgotten the loaves and the fishes given by the youth
 For the Master's urgent need?
 O, let us plan for the childhood about us;
 Tell them that Jesus hath need of them indeed!

Chorus—God give us grace to teach our children
 Out of Thy Holy Word, and point them to the Way!
 Give them the strength they may need for Life's conflicts,
 Guide them in childhood along the "Service Way."

2—Instruct the Youth to follow Jesus, follow in sacrifice, in service, and in love;
 Teach them to see that pure happiness lieth
 Only in "losing self" their gratitude to prove.
 Tell them the friendship of Jesus is precious;
 He never faileth—His love is ever new;
 "Seek ye the Kingdom of God" e'en in childhood—
 All needed things shall be added unto you!"

Chorus—

6—*Song: "Consecrated Womanhood."* Tune—"Aloha Oe." (Hawaiian Melody.)

1—Sister, art thou doing aught for Jesus?
 Think of all that He hath done for thee!
 Wilt thou bring thy life in full surrender
 To the King of Kings who died to ransom thee?

Chorus—Resolve this hour that He shall have
 The best of ev'ry talent God hath given;
 The smallest service rendered in His name
 Shall be rewarded in Heaven.

2—For the multitudes of earth who need Him,
 Groping blindly on from day to day,
 He is moved with tenderest compassion;
 And he looketh to "His own" to point the way.

Chorus—

3—O, how can'st thou hear His call for lab'ers,
 And sit heedless while the Master waits?
 "Come, my child, and I will walk beside thee—
 Time is precious; millions perish while you wait!"

Chorus—

ROLL OF HOME MISSIONS

OHIO SYNOD

Austintown, O.	A. S. Glessner, Rt. 5, Youngstown, O.
Avon St., Akron, O.	T. S. Orr, 1050 Collinwood Ave.
E. Market St., Akron, O.	W. E. Troup, E. Market St., Ex- tension Box 56.
Williard, Akron, O.	G. A. Snyder.
Grace, Canton, O.	J. Theodore Bucher, 916 23rd St., N. W.
Lowell, Canton, O.	O. P. Foust, 127 Arlington Av., N.W.
Hale Mem., Dayton, O.	H. J. Herher, 57 Fountain Ave.
Heidelberg, Dayton, O.	C. G. Beaver, 1225 Huffman Ave.
Mt. Carmel, Dayton, O.	
Ohmer Park, Dayton, O.	
Grace, Detroit, Mich.	C. A. Alhright, 2357 E. Grand Blvd.
Detroit, Mich. (New Point)	
Trinity, Detroit, Mich.	F. W. Bald, 516 W. Sevenmile Rd.
Hamilton, O.	W. F. Kissel, 117 Progress Ave.
Indianapolis, Ind.	G. H. Gebhardt, 4468 Carrollton Ave.
Kenmore, O. (Goss. Mem.)	E. M. Annessansley, 45 S. 11th St.
Lima, Ohio	Bruce Jacobs, 855 Brice Ave.
Lishon, Ohio	
Louisville, Ky.	A. J. Levengood, 1003 E. Breckenridge St.
Springfield, O.	M. H. Way, 14 N. Plum St.
Terre Haute, Ind.	
Grace, Toledo, O.	Ellis S. Hay, 233 Islington St.
Youngstown, O. (Third)	E. D. Wettach, 1944 Simon Ave.

PITTSBURGH SYNOD

Braddock, Pa.	G. P. Fisher, 315 Camp Ave.
Grace, Buffalo, N. Y.	Henry Miller, 869 E. Delavan Ave.
Bethany, Butler, Pa.	
Connellsville, Pa.	J. H. Dorman, 104 E. Green St.
Derry, Pa.	W. H. Cogley.
Duquesne, Pa.	William H. Landis, 104 S. 7th St.
Ellwood City, Pa.	A. M. Schaffner, 606 Lawrence Ave.
Third Greensburg, Pa.	William C. Sykes.
Grove City, Pa.	H. S. Nicholson.
First, Homestead, Pa.	D. J. Wolf, 254 15th Ave.
Jenner, Pa.	Walter D. Mehrling, Jenner, Boswell, Pa.
St. Paul's, Johnstown, Pa.	A. B. Bauman, 669 Grove Ave.
Larimer, Pa.	W. S. Fisher.
McKeesport, Pa.	A. M. Billman, 2116 Lamont St.
New Kensington, Pa.	R. V. Hartman, 341 Freeport Road.
Pitcairn, Pa.	C. A. Bushong.
Ascension, Pitts'burgh, Pa.	H. L. Kranske, 1804 Morrell St.
Rochester, N. Y.	H. H. Price, 256 Pullman Ave.
Trafford City, Pa.	A. K. Kline.
Yukon, Pa.	S. U. Waugaman.

MID-WEST SYNOD

Abilene, Kansas	A. R. Von Gruenigen.
First, Cedar Rapids, Ia.	A. J. Michael.
Grace, Chicago, Ill.	M. E. Beck, 2741 Jackson Blvd.
Denver, Colorado	David H. Fouse, 1720 Emerson St.
Freeport, Ill.	
First, Gary, Ind.	J. M. Johnson, 625 Tyler St.

Holton, Kansas	W. J. Becker, 120 W. 6th St.
St. Paul's, Kansas City, Mo.	H. L. V. Shinn, 3642 Prospect Ave.
Lincoln, Neb.	
Los Angeles, Calif.	A. Von Gruenigen, R. D. No. 1, Box 32, Pasadena, Calif.
Mill Creek-Tamms, Ill.	L. S. Hegnauer.
First, Omaha, Neb.	
Oskaloosa, Iowa	L. S. Faust, 404 S. D St.
St. Joseph, Mo.	John B. Bloom, 1012 Henry St.
Sioux City, Iowa	
Wilton, Iowa	

POTOMAC SYNOD

Salem, Altoona, Pa.	Victor R. Jones, 331 E. Grant Ave.
Grace, Baltimore	S. A. Troxell.
St. Luke's, Baltimore, Md.	Atville Conner, 1811 Penrose Ave.
St. Mark's, Baltimore, Md.	John R. T. Hedeman, 2214 E. Hoffman St.
Brunswick, Md.	R. F. Main.
Burlington, N. C.	H. A. Welker.
Charlotte, N. C.	Shuford Peeler.
Greensboro, N. C.	H. A. Fesperman.
Hanover, Pa.	Frank S. Bromer.
Harrisonburg, Va.	J. Silor Garrison.
First, High Point, N. C.	Milton Whitener.
Holidaysburg-Williams- burg, Pa.	George Ehrgood, Holidaysburg, Pa.
Juniata, Pa.	John K. Wetzel, 329 6th Ave.
Kannapolis, N. C.	L. A. Peeler.
Lenoir, N. C.	John C. Peeler, 309 College Ave.
Lexington, N. C., Second.	A. O. Leonard.
Lincolnton, N. C.	Banks J. Peeler.
Roanoke, Virginia	Aaron R. Tosh, 21 Sixth Ave., S. W.
Salisbury, N. C.	
South Fork Charge.	J. B. Swartz.
Thomasville, N. C.	J. A. Palmer.
Wauhtown, N. C.	
West Hickory, N. C.	
Winchester, Va.	F. R. Casselman, 204 S. Market St.
Winston-Salem, N. C.	O. B. Michael, 207 Hollywood St.
Emmanuel, York, Pa.	O. S. Hartman, 803 E. Market St.
St. Stephen's, York, Pa.	E. T. Rhodes, 1422 Market St.

EASTERN SYNOD

Emmanuel, Allentown, Pa.	J. P. Bachman, 35 N. 13th St.
St. James', Allentown, Pa.	Joseph S. Peters, 127 S. 15th St.
St. Paul's, Allentown, Pa.	E. Elmer SENSENIG, 399 E. Hamilton St.
Calvary, Bethlehem, Pa.	T. C. Stroock, 405 N. Linden St.
Fountain Hill, South Bethlehem, Pa.	T. C. Brown, 930 Itasca St.
West Side, Bethlehem, Pa.	
St. Peter's, Lancaster, Pa.	R. J. Pilgram, 912 Buchanan Ave.
Lewistown, Pa.	F. A. Ruple, D.D., 230 Logan St.
Marletta, Pa., Zion.	N. H. Fravel, B.D.
McAdoo	C. E. Correll, Ph.D., 100 E. Broad St., W. Hazleton, Pa.
Montgomery, Pa.	Roy Moorehead.
Minersville, Pa.	O. R. Frantz, 316 Church St.
Mountville, Pa., Trinity.	J. W. Zehring.
Palmerton, Pa.	H. S. Kehm, 609 Franklin Ave.
Mahanoy City, Pa., Grace.	Geo. W. Hartman.

ROLL OF HOME MISSIONS—Continued

Penbrook, Pa. F. M. E. Grove,
54 Banks St.,
Harrisburg, Pa.
Rosedale-Laureldale, Pa. F. A. Wentzel,
R. No. 1.
St. John's, Pottstown, Pa.
Fern Rock, Philadelphia, Pa. H. G. Maeder,
5942 N. Park Ave.
Olivet, Philadelphia, Pa. Maurice Samson,
5030 N. 12th St.
St. Andrew's, Phila., Pa. A. G. Peters,
2111 S. 21st St.
Tabor, Philadelphia, Pa. E. J. Snyder,
536 Chew St.
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